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"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, MAY 2, 1840. NO. 1022.---VOL. XIX.—NO. 18.

RELIGIOUS MISCELLANY.

For the Register and Observer.

TRAVELLING SKETCHES. NO. V.

From a Lady in England to her young friends in Boston.

Having endeavored to give you some idea of the beauty of the situation of Exeter, and the sweet vale in which it is placed, I will try to interest you for some of the inhabitants, beginning with the Right Reverend the Bishop of Exeter; he is very much engaged in keeping his flock in what he thinks the right road to Heaven; he is so extremely zealous in enforcing upon his clergy the necessity of their reading the offensive creed of St. Athanasius, that in one instance he interrupted a clergyman in the midst of the service, who was about to omit this creed, and commenced reading it himself; this has caused some excitement and controversy. One very excellent and apparently liberal clergyman, Rev. H. E. Head, has publicly protested against the Bishop's right to force upon men's consciences doctrines which cannot be proved by scripture; he humbly entreats his lordship not to act upon or enforce them, but rather to use his influence in parliament to promote a mitigation of those intolerant enactments, in which the string of human prerogative is stretched higher than the 6th article permits. Mr Head boldly tells his adversary that 'Anti-Christian stains ought not to be suffered to remain on the face of our laws and establishment merely because it is inconvenient to our Bishops and clergy to wipe them away.' The probable result will be that Mr Head will be excommunicated, and, I trust, many will leave the church of which he is pastor, with him. Among the seceders from the church of England, a sect has lately sprung up, calling themselves the Providence society. I have not been at any of their meetings, but I happen to know some of the results: in one instance, in Exeter, the son of a Lord has given up his patrimony for the benefit of his poorer companions, and his taste directs him to keep a boarding house, in which all the furniture is of the most humble kind; articles which in genteel houses are of mahogany or rosewood, here, are made of deal; and all things else correspond. No persons are admitted, but those who belong to the Providence society, and then rank or station is not a matter of inquiry. One young lady, whose family I know, has lately thrown her beautiful drawings, albums, &c. into the sea; given up all elegant pursuits, and married quite a common person. The young ladies who have become converts, are said to be known by their slovenly, dirty appearance, for, as they permit no distinction of rank, and have not learned to be notable, they appear in a most pitiable condition. I hope they have some good points about which I have not yet been informed. It seems rather extraordinary th t such unpromising pretensions should make converts chiefly among the rich and the gentry of the land. Capt. Hall, (not Basil Hall,) goes about haranguing the country people in the midst of the market places and at fairs; but he does not as yet succeed amongst them. There is building for them in Plymouth, a splendid house for meeting, which, at least, will embellish the town, and, perhaps, may one day, be used for some improved purpose.

Notwithstanding the people of Exeter are so much under the dominion of Bishops, New-Lights, and Providence people, it is rather a gay place, and concerts and balls are frequent. I have heard the celebrated Tholbery, the best pianist living, at a splendid concert, and was more astonished than pleased at his performance. Balf and Ivanhoff sung with much effect. At the balls, the Duchess of Somerset has usually been the patroness: many titled people appear, and much gaiety prevails. The old-fashioned country dance has been in favor, and Scotch reels are danced with so much spirit as to remind many, very forcibly, of the doings of the good old times of the last generation. The same room which was the scene of this gaiety, was soon after very differently appropriated. The band was still retained, but in place of the animated beauty and fashion exhibited in ball costume, the beauties of nature were displayed in the form of fruit and flowers. The Botanical and Horticultural society held their thirty-third exhibition. I attended the first, thirty-three years ago, and remember the hopes, then expressed, that the improvements would be made which are now realized: a large number of prizes were awarded; a beautiful silver salver was given to a gardener for producing thirty six dissimilar blooms of Dahlias; several silver cups were then presented; and money, even down to the small sum of three and sixpence for the best bouquet. A pine apple, weighing 3 pounds, of fine flavor, gained a prize of 15 shillings for its owner; one person produced 36 sorts of pears; another, a variety of mixed grapes, ripened without artificial heat. The finest vegetables were also exhibited, and the owners of the best peas, beans, tomatos, celery, endive, &c. &c. rewarded. Considerable emulation was excited, and, as a whole, I suppose the world can scarcely produce an exhibition superior to that of Devonshire. The spectators, delighted with the brilliancy of the scene, and with one another, lingered to the last moment, when every proprietor removed his treasure, and the splendid apartment was once more vacant. But, a few days passed, and another ca l was made upon the public, and the same room was to become a scene of still more interest than any of the former. Placards all over the city announced that an examination of the pupils of the Deaf and Dumb Institution would take place at the Royal Subscription Rooms on Friday next. On the day appointed, a large number of people attended; the boys were seen in the orchestra, in which were placed black boards for the purpose of writing answers to any questions put by the assembled multitude: the girls were stationed at the opposite end of the room, at a table where they held a sale of their work, chiefly knit shawls and worsted manufactures. The master commenced with an address to the company, in which he portrays, with much vividness, the change which education has made upon the deaf and dumb; he represents him, first, 'as a being contrary to his species, standing upon this earth a living form, with the chords of his spirit riven; men said he was an exile from their sympathy, and they forsook him; he knew the blight which had made life to him a heritage and a mocking; he loathed it, and could not vanquish those rude internal contests which clouded his brow and flushed his eye with anger. But the day has arrived when he is qualified for the world he is taught to adorn, and fitted to enjoy; he takes upon himself man's inheritance, toils, and tears, and, with an innate clinging to the Savior, he commits himself to the giant stream, and his life is one prayer for his benefactors.' The examination was not conducted by the master; various questions were put by gentlemen present, to each of which the boys seemed eager to answer. To such questions as, 'what is pleasure? grief? courage?' very sensible and pleasing answers were given. A great variety of opinions was given on 'which is to you the most instructive portion of the history of man?' One boy wrote, 'we read history; past ages were in ignorance, and knew nothing about science or philosophy; all this does not much interest us. The progress of conquerors over the world is not wonderful; they were murderers, and I have looked in vain for the sun of their glory, for the form of their footsteps on the hills. The progress of man from barbarism to knowledge in arts, painting, sculpture, &c. gives us much instruction, because we can learn to imitate them.' Another boy wrote, 'I am unwilling to read books about dreadful battles and men uncivilized, because they do not enlighten my mind; but I am pleased to peruse beautiful books about science and philosophy, and how men became wise and formed themselves into society.' To such questions as refer to reason or nature, the answers were long, and sometimes given with beautiful simplicity, and newness of thought, quite delightful; they think much of the works of God, but confess they cannot comprehend them all; their thoughts are purified and exalted to adoration with his glory and perfections.

In Scripture, they read of the power of God! but in nature they say they find the paraphrase of his omnipotence. One gentleman expressed himself anxious to be informed of the effect of sounds in reference to colors. The questions were put as to what were their feelings when they approached any loud noise? Some of the written answers were 'I feel the motion of a mill; when I walk near a mill, it shakes my frame, but the sound reminds me of no colors. I never felt the rumbling of thunder before last summer; it was peculiar, produced heavy sensations, and made me serious. I do not perceive the whistling of the wind, but I read of the moan of the fearful blast, and my curious fancy asks what are the fears which the voice of the storm makes to men? I cannot hear the striking of a clock at a distance, but if I put a watch to my ear, I feel its ticks, and it is beautiful, because it is soft and regular. I laid my head upon a piano-forte, and my mind laughed, and was soft and gentle. I closed my eyes, and a lovely blue color was on every thing that I thought of.' Several specimens of drawings were handed about, and since the last examination, wood engraving has been introduced; it is, indeed, a blessed institution, 'blessed to the givers and receivers.' I have a friend who has two lovely little girls deaf, and dumb, and they are so intelligent, that it has been thought they are even more interesting and their other faculties are more strongly developed than if they had the powers of hearing and speaking granted to them; they are not at the institution, but they have a governess who was educated there. I have certainly been in company with many children less agreeable, less notable, and less obedient to their parents, but seldom with any more lovely, or likely to excite the sympathy and admiration of their friends.

S. M.

MORAL POWER OF THE UNITY OF GOD.

The heavens declare the glory of God, the firmanent showeth forth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge—and that God is one, is proclaimed in this speech, and manifested in this knowledge. It gleams in the light, it breathes in the air, it moves in the life of all created nature; it is the harmony of creation, and the spirit of providence, the inspiration of reason, and the consistency of wisdom. The existence of Supreme Intelligence to the Testimony of Nature, and to the same import are the Testimonies of Scripture. We are told, and told it in every variety of tone, that to believe one God in three persons is absolutely needful to Salvation, yet we may read from Genesis to Revelations without finding such a doctrine either as a statement of truth, or a means of sanctity: but the simple and unqualified declaration that God is one, without any of these dogmatical distinctions which men of later ages have invented, I need not tell a Bible-reading audience, are interwoven with the whole texture of revelation. It was that for which Abraham left his home, and went forth a wanderer from his family and his nation; it was that for which Moses refused to be called the son of Pharaoh's daughter, and for which he chose rather to suffer affliction with the people of God; it was that over which he had long thought in his shepherd-life in an Arabian wilderness; it was that with which he was more deeply inspired in the solemn retirements of Mount Horeb; it was that to which all his laws and institutions pointed. Our Savior took the doctrine as a known maxim—and in this his disciples followed him. We have then the truth brought down to us through Scripture, in patriarchal tradition, in Mosaic legislation, in the poetry of prophets, in the words of Christ, in the preaching of apostles,—and we have it brought down to us without one of those distinctions with which it has been since surrounded by theological ingenuity. We are zealous in the assertion of it, not for its mere mataphysical correctness, but for its moral power and its moral consistency. It does not divide our hearts, and it does not confuse our heads. It leads our minds up to one spirit, infinite in power, infinite in wisdom, and infinite in goodness. Without confusion or perplexity we can trace God in all and all in God: in the atom that trembles in a sunbeam, as in the planet that moves in boundless light, from the blush of a flower to the glory of the heavens—from the throb of an insect to the life of an immortal. The Unitarian faith in the universal father is clear, simple, and defined; inflicting no violence on our sovereign, one is our highest benefactor, one is our protector and guide, one is our deliverer and sanctifier; one has bestowed all we possess, one alone can give all we hope for; one is holy who demands our obedience; one is merciful who pities our repentance; one is eternal in whose presence we are to live, and therefore whether we present our adorations in dependence, or bow down in submission, or send forth our praises in gratitude, there is one and but one, to whom our aspirations can ascend, and to whom our hearts can be devoted. Thus impressed, we must feel united to one Father in filial obedience, and to all men in a common and fraternal relationship; we cannot look upon some as selected, and upon others as outcasts; we cannot look upon some as purchased, and upon others as reprobate; we cannot look upon some as sealed with the spirit of grace for ever unto glory everlasting, and upon others as abandoned, unpitied, and unprotected, the victims of an everlasting malediction. We regard men as bound in a community of praise; we regard them as struggling in like trials, and therefore indebted to each other for mutual sympathy; we regard them as heirs of the same glory, and on the level of their heavenly hopes, standing on a basis of sacred and eternal equality. If these sentiments are false, they are least generous, and it is often that generosity is found in company with falsehood. Alas, how many heart-burning enmities, how many deadly persecutions have been caused by different apprehension of God's nature or God's worship; how often have these differences broken all the fraternal bonds of humanity, made man the greatest enemy to man, —more savage and cruel than the beast, yea, and cruel in proportion to the zeal he pretended for his God. But never could this have been, had men believed in God, had men belied in Christ—had they believed in God as an impartial and universal Father, had they believed in Christ as an equal and universal brother.—Then we could have all sent our mingled prayers to the skies, and with a Christianity as broad as our earth, and as ample as our race, and generous as the soul of Jesus, we could have taken all mankind to our heart.—*Rev. H. Giles.*

RELIGION IN THE WORLD.

I have often seen a little child following his parent in the field, and stooping down now and then to gather a few flowers. He looks up and sees him at a distance, the little child runs and gets up to him again, afraid he should go too far away. So the christian will gather a few flowers from the world, suffers his God to be often at a distance from him; but the instant he perceives that he is alone, he runs to reach again his Father, Protector and Friend.—*Rowland Hill.*

EARLY RELIGIOUS INSTRUCTION.

'I was the only surviving child of my parents. I was too young, when they died, to retain any distinct remembrance of the pious instructions they had given me, though from the following circumstances I am convinced, that such instructions were given:—that all my ideas of religion, though apparently recent in later life, seem always, in some indescribable manner, to connect themselves with the earliest scenes of my childhood. The very tent in which Abraham dwelt, in the plain of Mamre, is always pitched in my imagination in a wide field which was in view of my father's house; and Paradise, with all the blooming charms of Eden, are somehow strangely associated in my fancy, with the smiling and fruitful garden of the little rectory. In addition to this—the pale sweet face of my beloved mother always offers itself, whenever I think of a dying saint; and even amid the darkest days of my youth, I used to think of my father with anguish, whenever I had done any thing particularly amiss.'—*History of Mrs Crawley.*

For the Register and Observer.

THE DREAM OF A RUMSELLER.

I have been singularly prosperous in my business, from boyhood till now, when half a century of years are at an end, and of course have seen much that is joyous, as well as no little of the sad things of life. But a more melancholy affair than that which I now relate, never came to my own experience or my indirect knowledge. Israel Allen had followed the business of a Rum-seller, first in a small way, keeping a grog-shop, and baptizing in gin, his catechumens of Drunkenness, till they could at last be admitted into full communion with the church of the EVIL SPIRIT; next more extensively as a 'respectable' retailer, then importer, and distiller, till at last wealth flowed into his coffers in a great overmastering flood. He became one of the patriarchs of Rum-selling; the great archetype of Distillers, Retailers and grop-shop keepers. He was the Lucifer of this Pandemonium; the Pope of this church of anti-christ; nay the mediator of a new dispensation of Wretchedness and Crime, and hideous Ruin.

The demon that haunts wealth, the sign of aristocracy, the Gout came upon Israel as he lived in his land of milk and honey. It tortured him sorely, and sorely did he bear the inflictions. One night as he lay alone in his bed, for he was a widower, and too old for a third wife, his old enemy assaulted him, and at the same time Conscience,—which the fires of the Still could not burn out, nor Rum dissolve—long silent came upon poor Israel. In the dimness, and awfulness of the night, when the wind crept now softly, and then heavily around his stately country house; when a distant wagon, going slowly to town or from it, and the occasional warning of the village clock, near at hand, added new awfulness to the gloom, his fancy conjured up strange shapes, to vex and torture him. Now a wolf seemed to gnaw; and then a serpent to sting him. These he sought to drive away by counting the crowing cocks, as they began to shake off sleep, though drowsily at first. But it would not do. He seemed to see at the foot of his bed, a monstrous spectre, like a crocodile with a man's face, which was only a picture of his own, even to his false hair. This spectre seized him, first by the toe, causing much exquisite pain; next its mouth enlarging, it engulfed the whole foot and threatened to swallow the entire body.

Then the scene changed. Allen thought himself a young man, in his bar-room, and the customers who used to visit him came thickly up before his vision. There was the old man, whom he helped to a shameful grave; the young man, he first seduced to his shop, enticed to drink, and finally led to his ruin. There were the hundreds of husbands and fathers, he had inured to drunkenness, till their name became a mock-word, and they went down to the drunkard's grave, amid the groans of ragged children, and the tears of a deceived and abused wife. Then all said to him, 'we have fallen by your hand! Answer for our blood.'

Then came the wives, the children, the fathers, the friends of these wretched souls, and gnashed on him with their teeth, and spit upon him, as he lay in his bed of state. But one above all the rest, tore his heart, a sweet young girl with long locks, like the silk of corn in their color and beauty, and heavenly blue eyes, she held the heart of her lover in her hand, and said, 'Give back the slain, Give him back. You led him to ruin, and a sudden death of crime!'

Then the scene changed again, and Israel fancied he stood upon his wharf, and saw his ships come and go upon the water. He looked far out, and they beat East and West, in quest of Rum; their sails lighting the deep, and their flags streaming like a meteor over the sea. But suddenly they all swept at once together before his eye; and the souls of all that had been ruined by his traffic in sin, reanimated their dry skeletons and came upon the vessel. There they stood; on the deck, and the bowsprit; they climbed up the shrouds; they stood on every spar, and crowded the rigging. They squeaked and jabbered and chattered, for a time, and howled like wild beasts. Then there came from one of the ships a skeleton taller than the rest, and more vigorous; eyes glittered in their cold sockets, and they were fixed on Israel. They seemed to pierce him through, and he shuddered as if steel cold as frozen mercury had cleft him from the shoulder to the thigh. He knew the man. It was the father of four daughters, all of whom the Rum-seller had brought down to shapeless ruin, by his accursed arts. On came the spectre, like the night, glaring with those terrible eyes, and with a hand long and powerful, seized Israel by the throat, and lifted him on high, and ground his teeth and gnashed terribly on him. Then with a look of infinite scorn sat him down once more saying. 'Vengeance is mine, saith the Lord, I will repay!'

Then the affrighted culprit rushed to his distillery, close at hand, whose fires were never quenched and its worm never died. But here his old enemies pursued him, and still worse, demons came up from the pit beneath, and plied the infernal work. They heaped wood upon the fire; they blew it with their mouths, till the furnace was seven times hotter than it was wont, and the Rum flowed in a great stream into countless casks of all sizes, a noise went up as when an army rushes with muskets and canons, and the crash of falling houses, into some city that falls after long resistance; and a smoke and stench went up and smote the Heavens with blackness. Amid all this din, the Demon of the Still, tall and gaunt, with the twofold aspect of a dragon and a man, went royally about encouraging the work. He tasted the accursed element as it flowed from the worm, and held up in his smoking hand. He called these subordinate demons to rejoice with him at the progress of the work. They sprang upon the beams, and the hogsheads, full and empty, and sung the song of the Demon of the Still.

SONG OF THE DEMON OF THE STILL.

'Crimes and curses fell,
All the pains of Hell,
Want and woe and hideous Ruin,
These and more are brewing.
Ruin for the body, Ruin for the soul,
Come blow the flames, still higher, and let the liquor boil.
Here's success to old Allen,
We're sure of his soul, we're sure of his soul, we're sure, we're sure of his soul.'

Then they all made gestures as if to catch poor Israel as he stood aghast at the dreadful scene. Then one small devil sung,

'We will plunge him in Rum! and baptize him in fire,
Oh come, Devils, come! give old Allen his hire.'

Then all at once they rushed towards him, with such yells as came from the men of Sodom, as the fire-shower of ruin came down on their guilty heads. But Israel ran, fear giving him wings, and in a moment of time he gained his fine house in the country, and rushed into his chamber, hoping to escape. But it was all in vain. He fancied his friends were assembled there, a festal party, and there was music, and feasting, the song and the dance, the bright lights fell on his rich saloons; and his mirrors, his pictures, his costly furniture, were all glorified in that light. There too was the enchanting presence of woman, and hearts beat high, and all greeted him cordially and pressed his hands with warmth and affection. But wherever he turned there stood a skeleton; the mirrors reflected the scene of the wharf and the Distillery, and all at once, the walls of his room were removed without noise, and the roof borne away as if it were a brown leaf in winter, and around the house there came all the customers of the grog-shop; all the skeletons of men ruined by his commerce in sin, and the hideous devils of the Distillery. At their head was the Demon of the Still, holding in one hand the seven vials of wrath, and in the other, a trumpet large as the 'Still head.' With this he uttered, 'Woe, Woe, to old Israel.' It seemed to him like the trump of doom. Then came the devils, each bearing a cask, or pipe, or puncheon. A blue light, like burning Rum, rendered the whole scene more awful. These spirits covered acres of ground. They cast their Rum upon the Earth, and it swelled in a great tide, and came rushing, and rolling and roaring on, like a cataract, and on its surface floated the empty casks, the Demons, all singing as before,

'We will plunge him in Ruin! and baptize him in fire,
Oh come, Devils come! give old Allen his hire.'

And high up above all, the skeletons clapped their long hands, and wailed for vengeance, and gnashed on him with their teeth, and said, 'Aha! art thou also in torment, art thou become as one of us?' And they pointed at him with their fingers, and hissed as the night wind swept through their bones. Then the gaunt Demon dropping his trumpet poured on his head all of the seven vials, and seizing him by the throat, he awoke.

V. X.

P. S. Of course this contains nothing which relates personally in the most distant manner, to any individual. It is designed merely to give an ideal picture of the extensive woe a single man may pour out on his fellows, and the horrors, which naturally arise upon him, as he reflects on it.

For the Register and Observer.

MINISTRY OF DEPARTED SAINTS.

Angel, is the appelative, not only of the different orders of the heavenly host, but of all its glorified Inhabitants. The Saints are made Kings and Priests unto God. And the term Messenger is frequently used as synonymous with Angel. They may therefore all be called Messengers or Embassadors of the King or Court of Heaven, and are sent forth to minister 'for them who shall be heirs of Salvation,' and to execute the decrees of Heaven.

An Angel of the Lord came up from Gilgal to Bochim. In the original it is, a *Messenger* came up from Gilgal &c. Judges xvi. 12: Departed Spirits are sent on messages to this world, Moses and Elias were sent to Christ on the mount of Transfiguration, and were made known to Peter who was so delighted with their Society and glorious appearance that he wished to continue there, and to build three Tabernacles, and his extacy was so great that he knew not what he said. Christ sent his *Angel* to John in the Isle of Patmos, and when John would have worshiped him, he forbad him, saying I am thy fellow Servant and of thy Brethren, the Prophets, Rev. xxii. 9. Here a departed Saint is expressly called an Angel. When Dives requested that Lazarus might be sent to his five Brethren to warn them, no objection was made on account of any impropriety of his choice of the messenger to be sent. Luke vi. Other texts might be cited to prove that departed Spirits are messengers to the Inhabitants of this world and have intercourse with them, and knowledge of what is done and doing here. Christ tells us expressly, that 'There is joy in the presence of the Angels of God over *one* sinner that repenteth.' Luke xv. 10. Now it cannot be supposed that this joy in Heaven is restricted to the Holy Angels, and is not known nor participated in by the Saints in Heaven, who are so peculiarly interested in the conversion and Salvation of their fellow sinners. Jesus loves his Redeemed Children too well to leave them ignorant of such an important fact that fills heaven with joy. They all know the repenting sinner, and participate in the joy. A different supposition would impeach the benevolence of the Savior—Hence we may safely conclude that departed Spirits have cognizance of the things of this world, and I believe of other worlds; especially of such as increase the Joys of Heaven, and such will be progressively unfolding from the universe of God, in all eternity. It is pleasing to learn that our departed friends may visit us, though invisible to mortal eyes, and that they may be sent on messages of love to those they did love, and by whom they were beloved. This idea excites gratitude and praise to our benevolent creator. 'Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure.'

SENEX.

Mr Editor,—the above extract which I send you from the Connecticut Observer, had a soothand elevating influence upon my own mind. It is interesting from the interest we all feel in the subject. And if 'Senex' is really *an old man* of matured thoughts and sobered feelings, his testimony is worth something in the matter. The sympathy between the spirits of the living and the dead is a subject of frequent and fond meditation, if not of actual trust with most Christian believers. Our thoughts are usually first and most strongly bent upon the subject, when called to follow the remains of a loved one to the grave. Then for the first time we fondly inquire if kindred affection and social love are forbidden to pass the portals of the grave—and in vain do we try to hush the complainings of a broken spirit, or staunch the wounds of bleeding affection. Rachel mourning for her children and refusing to be comforted because they were not, is a touching impersonation of the piercing anguish and bitter trials of the widowed heart. Scripture in this as in other instances, feelingly recognises our sufferings under this sad necessity of our mortal nature, and frequently invites us by an occasional allusion, to dwell upon the hopes of a reunion in a better state. Reason and scripture both, when earnestly interrogated, give abundant evidence, that these hopes are not delusive. If it were not so, what but a mockery would be all our earthly affections, our kindred ties. We know indeed that much of human sympathy is merely mortal, and was given us mainly for the procreation and preservation of our species. And we willingly yield to the grave all of earth, that the grave can claim. 'But there is an affection that survives the tomb.' God is love and he gave it to his creatures and thus made them in his image and after his own likeness. It comes to us here as from a well spring in the feelings of kindred—of brothers, husbands, fathers. All that is of passion dies when these relations cease. Passion's dross is entombed with all else that is mortal. Nought of affection passes the alembic of the grave, but the refined love of each other begun here to be perfected on high. Yes, we believe, that our dependence upon each others sympathies here, was made for more than an earthly purpose. When those dear to us have entered upon a higher mission in a state of progressive wisdom and virtue, their active powers are still in search of objects of useful benevolence—and where will they sooner find them, than on the poor and sinful earth they have quitted; and whom would they sooner select than the loved ones they left behind. How doubly welcome to the devout spirit will Heaven be, when it may hope sooner or later to find its old companions there. How much more precious are the thoughts of the invisible world, when we believe it peopled by the objects of our earthly affections, soon to be recognised by us there, and who even now, while waiting for our coming, are rejoicing over every prayerful thought and penitent tear! How much may these impressions be brought in aid of our moral progress here, and preparation for the grave! God has even appeared to the earthly relations in the means he has used to draw us to him. Christ in parables given for our instruction on this subject, has shown a departed relative to feel solicitude for the salvation of his kindred on earth.

Christ is our advocate with the Father, with *his* Father and *our* Father—and who can tell us that our interests are neglected or forgotten by our *earthly* kindred and friends who have gone before us. What a company then with Christ as their head and master may we not constantly have to plead for us at the Throne of Grace! Will not this in some measure reconcile us to their loss? Will not our hearts follow them in the spiritual world, and shall we not through them seek an alliance with God, who has taken them to himself and made them his own? Through this medium how much nearer and dearer is God made to us! to sin against his goodness is not only an offence to him, but it severs for a season our companionship with the spirits of our departed kindred They leave us when we offend, anxious to return with the first throbbings of a penitent heart. Can we neglect this double motive to obedience?—And may we not *feel* their *society* although they are gone? Memory is busy with the past, and on its tablets their forms are brightly imaged. But can we not *feel* in communion with them *now*. Yes, we can call them to us by a hallowed *thought*. This is the only summons necessary to invite to us 'the spirit that's gone.' They are not always busied in thoughts of this poor earth or its inhabitants. Their ministrations are sometimes called for in brighter worlds than ours. Other wandering spirits need their aid. But if we *think* of them with our hearts void of offence towards God, they will come to us and minister unto us.

The following remarks on an educated ministry are worthy of an attentive perusal. We fear from the little interest taken in our Theological School at Cambridge, and from the fact that many young men, from various causes, are preparing themselves for the ministerial office, under the direction of clergymen, where their advantages must of necessity be limited, and their course of study less thorough, that our denomination are not so much alive as they ought to be to the importance of a *highly educated* and *learned* as well as *pious* and devoted clergy.

In our country, where religion has nothing imposing in its outward institutions and establishment, where its influence on the public mind and its hold on the faith and affections of the people depend very much on the personal character of its ministers and the estimation in which they are held for ability, as well as sincerity, here of all places, a thoroughly educated clergy, scribes well instructed and thoroughly furnished for the work, are an indispensable requisite. Let those who have means and influence be assured that they can not more wisely appropriate either or both than in promoting the cause of Theological Education.

[From the Watchman of the South.]

AN EDUCATED MINISTRY.

The great and constantly increasing demand for gospel ministers, the largeness of the field, the ripeness and perishing condition of the harvest, and the fewness of the laborers, often urge upon our attention the duty, to 'pray to the Lord of the harvest, that he would send forth laborers into his harvest.' The church should not forget that her ministers should be *taught* and sent forth of God. His spirit alone can qualify them to labor in his service. And yet it is *by the Church* under him, that they are to be trained up, commissioned and sent forth to their work. In performing her duty in this respect, the Presbyterian Church has from the first placed before her candidates for the sacred office, a high standard of ministerial attainment,—setting a high value upon learning and knowledge, and expressing her apprehensions of danger from thrusting into the office men who are not qualified for its solemn functions. And as the boundaries of knowledge have been extending and the intelligence of the people advancing, she has endeavored to elevate her standard, that the man of God may still be thoroughly furnished for his arduous work. It is through the preaching of the gospel, which wicked men account as foolishness, that God has determined to save sinners. And this is the grand instrumentality which has been crowned with more distinguished honor than any other in the salvation of the lost. In these remarkable times, when men of learning and talents, of genius and intellectual attainments, are bowing to the cross of Christ in unwonted numbers, and the general intelligence of the great mass of the people, even of children, is so much increased, there exists an obvious necessity, that the public dispensers of religious truth should be able to show both by precept and example, that Christianity opens boundless fields of knowledge, and is adapted to the intellect of man in its highest developements.

The success and general reputation of a minister of the gospel depend essentially upon the opinion which intelligent laymen form of his abilities to teach and instruct. We are aware that many suppose that simple piety is all that is needed, and that an ardent devotion to the cause of Christ will compensate for the want of almost every other qualification. We concur with them in regarding it as an indispensable qualification, which should be placed far in advance of every other. Without piety, the most extensive knowledge, the most brilliant endowments, even faith which could remove mountains, is but sounding brass and a tinkling cymbal. But the question is not whether we most need a *holy* or a *learned* ministry. We desire no divorce between piety and learning. We want hearts glowing with the sweetly but powerfully constraining love of Christ, and minds richly imbued with all kinds of useful knowledge. The events of every successive day more deeply impress the truth that the redemption of the world from Satan to Christ is intimately connected with a *holy* and a *learned* ministry. Every day gives new force to that

striking comparison which places those who are concerned in preparing men for the sacred office, like the Apocalyptic angel, in the sun, in the very centre and focus of those means which are to renovate the world.

In reference to this very subject an experienced missionrry of the West says, 'The Eastern churches may contribute their millions, —their treasures may be wafted on these Western waters, to support the gospel, but what can it avail, if entrusted to unskilful men? Without a *learned*, an *able* and a *holy* ministry here, all is lost. The conflict in our land is not to be one with flesh and blood, but of intellect with intellect and of heart with heart; between the God of this world and the God of heaven.' A single glance at this great territory will convince us of the truth of these remarks. It comprehends about as large an extent of country as did the famous empire of the Romans in its prosperous days, and in less than 100 years, will probably, at its present rate of increase, contain 500,000,000 of inhabitants. It is upon these millions that the energies of the gospel minister are to act, and over which they are to exert influences which cannot be estimated on this side of eternity.

It is not said that men of moderate attainments have never been useful. The weak things of this world are often chosen to confound the things that are mighty. And yet no one doubts that higher attainments would probably have increased this usefulness. It cannot be said of any minister or missionary who was remarkably ignorant, that he was either *extensively* or *permanently* useful. Upon nothing has the great head of the Church set a more decided seal of approbation, than upon the efforts of a holy and a learned ministry, who have endeavored to make great attainments, in grace and knowledge, and have consecrated their attainments entirely to the furtherance of the gospel. The Apostle Paul labored more abundantly than any of the other Apostles, and was probably instrumental in turning greater numbers to the Savior, than any man that ever lived. True: he was a chosen vessel, and the power and grace of God were with him, to give efficiency to his labors. But surely none will pretend to say, that his unparalleled success had no connection with his superior mental acquirements.

In later days, we are taught that those men who were more active and useful than any of their contemporaries, were the most learned men of the times in which they respectively lived, and that it was their learning and talents which, under God, enabled them to exert an influence so mighty, and accomplish results so wonderful. Whenever their learning was sanctified, like the apostle's, and they were not led away by the speculations of a vain philosophy falsely so called, it proved a most powerful auxiliary in the best of causes.

We are moreover abundantly assured that the decline of the Christian ministry in learning, went hand in hand with its decline in piety. For centuries, a gloomy and wide-spreading darkness brooded over the church, and Christian knowledge was almost banished from the world. The spirit of learning and of piety were again revived at the same time. And when a little band was emboldened to stand forth and lift up their voices against the corruptions of the man of sin, the most learned among them were the most extensively useful. So obvious and so uniform was this connection between their knowledge and their usefulness, that we cannot avoid the conclusion, that, with inferior qualifications, the blessings which they were instrumental in conferring upon the church and upon distant generations, would, in all probability, have been far less vital and less permanent than they were.

Could we obtain a catalogue of those men who have been most useful and efficient, and whose labors have turned many to righteousness, from the apostolic to the present times, we would find it chiefly composed of men of high intellectual attainments. Knowledge and learning may, and often have been, unsanctified and misapplied, and thus become a curse to the church. But it is equally certain that little usefulness can be expected from an ignorant ministry. Without argument on this point, we might point to numberless facts with which the history of our country would furnish us. We would not attempt to prove that a *learned* ministry is *always* a *useful* ministry. We mourn that this is not the case. But we do believe that facts will sustain the assertion, that the most useful ministry is generally a learned ministry, and that the progress and prosperity of religion in the days of our fathers, is to be attributed, under God, to the high character of the Christian ministry, more than to any other cause.

Dr John H. Rice, himself a pattern both in piety and in learning, while speaking of the activity of mind and energy of character, which distinguishes the present age, from all preceding ages, said: 'This influence is infused into every department of human affairs, and has communicated, as might have been expected, a corresponding vigor of action. If it is so in any part of the church, it is equally so in the world. If the watchword of the sacramental host is 'onward,' the enemy has caught the same spirit, and all the leagued and disciplined legions of the Prince of darkness shout back, '*onward*.' And again,—'The church must keep *before* the world, and shining in the light of heaven, she must hold forth the word of life, and show to benighted and bewildered men, the way of peace and salvation. The same authority ascribed the prevalence of infidelity among the educated classes of society in some parts of the country, not to an educated ministry, but to the fact that the clergy in some places, are men not better qualified to teach the more intelligent part of society, than most of the farmers and men of business, from whose ranks they were taken. C.

THE LEXINGTON AND WAR.

The sacrifice of human life by the destruction of the ill-starred Lexington has sent a thrill of horror throughout this vast republic; and even at this very hour, the name of the Lexington cannot be mentioned without producing the most painful sensations. Each one feels that he might have been a victim of that dreadful catastrophe; or that he is liable to a similar fate whenever he journeys in a steamboat. The press has rung the changes on this appalling event; the pulpit has teemed with solemn warning; the people in masses have given utterance in strong terms to the intensity of their feeling; and the halls of congress, even, have rung with the eloquence of the most gifted in relation thereto. In a word, the whole nation seems agitated in consequence of so mournful a disaster. It is well it should be so; for human life, precious life has been sacrificed on no trivial scale—recklessly sacrificed by negligence and cupidity. Who can remain unmoved under circumstances so appalling! Who, who that has not a heart of adamant, can think of the horrors of that night. when men, women and children, frantic with despair, huddled confusedly together on the deck of the blazing steamer, and plunged by scores into the cold and boisterous deep, to buffet for a few moments the friendless billows, and then to go down to a watery grave.

Yet, after all, what is the burning of the Lexington, what the destruction of her passengers and crew, compared with some great naval battle, in which ships are blown up and sunk, and the decks of those that are left afloat are flowing with blood, and bestrewed with the limbs and the mangled bodies of the victims of the fray! What, compared with the battle field of a Borodine, where eighty thousand men bit the dust! where, for the space of a square league, not a spot was uncovered with the wounded and the dead! where lie those wounded, piled in heaps, rending the air with their shrieks of agony, and invoking death in vain! where the scene of misery was so appalling as to move even the iron soul of Napoleon to compassion and grief! What, compared with the retreat from Moscow, in which vast multitudes perished with cold and starvation, from whose eyes gushed tears of blood; whose hair and beards were frozen into solid masses; who, rendered delirious by their intolerable sufferings, rushed with horrid laughter like fiends into the flames of burning habitations; and whose half-naked bodies their famished companions drew from the flames to appease their ravenous appetites.

Such, such is 'glorious war.' Such the scenes which render conquerors immortal, and fill mankind with admiration! How strange a being is man! A single steamboat may be destroyed by accident or carelessness, and a nation assume the weeds of woe. But human ambition may marshal its myriad in battle, and strew the field with the slain, and lo! your church bells send forth their loudest peals, your artillery pours forth its most deafening thunders, your bonfires blaze with the most intense brightness, and your sacred temples ring with the loudest hosannas, in testimony of your joy. Where now is your regard for human life! your consternation at wholesale destruction? Is death the less terrible, when inflicted by the sword? Are men no longer men, when they perish in the field? You do not, indeed, rejoice for the sacrifice of life, but for victory. But where is your sympathy for the mangled and the slain in *your own* ranks; nay, in the ranks of the foe? Human nature is equally the sufferer, whether an American or a Briton bleeds; whether the victory crowns the Eagle or the Lion. Where, then, are philanthropy's tears for the horrors of victory—for the miseries of war? Again we are contrained to exclaim; How strange a creature is man! Nations, for the merest trifle, for a word, nay, for a straw, will rush into a war, deluging the world with tears and blood; while they mourn over a trifling casualty, or a slight visitation of the judgments of God! Once more we repeat, and let the whole universe join in the exclamation: —How strange a creature is man!—*New York Morning Chronicle.*

For the Register and Observer.

'I argue only to be better taught.'—*Dryden.*
'Who reasons wisely is not therefore wise;
His pride in reasoning not in acting lies.'—*Pope.*

How long will the world continue to confound religious devotion with fanatical excitement! how long will the humble, unassuming Christian be passed with silent contempt, while the loud and blustering appeal, of the mistaken zealot, attracts and fixes the public attention! How do we judge of a man's principles, if not by his deeds, and how are we to know whether his thoughts are often directed to his own immortal destiny, if not by watching him in the discharge of daily and perchance irksome duty? What though his appeal to our conscience be eloquent, what though his time be spent in the endeavor to waken our heart, and rouse our energies, if we find him in his very zeal, intemperate, uncharitable and severe? What though his lip be sealed, his step slow, and his eye dull, if we see him just, generous, and true, disbursing freely the fruits of experience and years, and leaving behind him, as he passes surely on, a long and luminous track of living evidence, reminding us of the brilliant phosphorescence, left along a vessel's wake? Which is the greater proof of interest and fidelity on the part of a pastor, an increase of Christian benevolence and kind affections, a steady progress in the path of right, on the part of his flock, or a long apathy, a sudden and violent burst of enthusiasm sweeping through his church, spending itself in useless argument, a restless desire of change and finally merging itself again in the Lethean sea? Let us consider the nature of our religion, let us profit by the example of our great teacher,—is there any thing immoderately exciting in Christianity, is there any thing fanatical in the teachings of the Savior? Are not all the influences of our religion, of a serious and cheerful nature, acting upon the contentions of the spirit, like oil upon the troubled waves, subduing each rebellious impulse, giving balance and solidity to the character? Was not the Savior himself aware of the folly of popular excitement, and do we not read of his departing out of the midst of the tumultuous crowd? Certainly, he cannot be the most efficient laborer in the vineyard, who intoxicates himself with the juice of the grape, and we, who would earnestly seek the only lasting good, must be aware that the eager spirit which flushes the cheek, kindles the eye, and crimsons the lip, fails not also, to render the *whole frame* tremulous! It is not necessary to have recourse to the old and well known illustration, that the deep and forceful current progresses silently, while the shallow brook runs babbling, to the sea; we feel that all obstacles are swallowed up, in the intense energy of a really devoted laborer in any cause, and that the noisy questioner, who meets with them at every step, and is obliged to bring his whole force to the conflict, which is to remove the impediments from his path, only betrays his weakness by his complaints. Is it not true that a difficulty once felt, is never wholly conquered? Is not the teacher who is punctual, true, attentive and patient, himself, more earnest and consequently more successful, even if he seldom appeal to his pupil's conscience in such matters, than he who fails in either of these requisites though they be the constant theme of his inculcations? The man who is speaking truth and fulfilling a duty, feels that there is no need of his lifting his hand, or ruling with soft eloquence his words; truth and duty, he is conscious, will lift up their own hands, exert their peculiar eloquence, and in such consciousness, he rests. We must judge of the interest with which he gives himself up to his work, by the success which attends him; how noiselessly soever he may labor, if it be for a good end, which in the progress of time he gain, it is but fair to deem him interested and that deeply in its accomplishment. If we find him enduring mortification, and gazing with what we term an eye of apathy, upon a discouraging perspective, it may be that we should only admire the confidence in his own power, which is thus unabashed; that we have no right to scorn, what may seem to us the feeble instruments by which he is working. How seldom do exciting discussions, sudden bursts of enthusiastic zeal, tend to any useful object! they are, in the history of church and state, like meteors which flash across a moonless sky, deepening as it were by contrast the darkness which succeeds; they are oftener the effect of alarmed timidity or excessive love of excitement, than the outpouring of tenderness and charity, and from such a cause what good, what unintermitting action can proceed? Terror has little prolonged influence over the human mind, it rules it by fits and starts, and fits and starts are not competent to the producing of any grand result. Why seek then for such a state of mind, why rejoice in its presence or regret its loss? It is in itself sufficient proof of the apathy which has preceded it, and we are apt to conclude that in proportion to the violence of the outbreak, has been the depth of the sleep, from which it has been so suddenly roused. A mind, a heart ever awake to its spiritual responsibilities, sees nothing new in the most solemn view of duty; such a view cannot startle, distract, or inflame it, it can only urge it to higher effort, to still deeper humility. We know that man was made for action, that he is eminently fitted for it, but we can all perceive the difference between action and motion, the one simply being an effect, the other producing one. Excitement may reproduce itself in another mind, but it cannot beget anything like calm conviction, deep resolution, or radical change; it acts upon the surface, and passes off from it, leaving all that lies beneath unchanged, useless, as may sometimes happen for the worse. The feelings which lie nearest to the heart, which impel each daily effort, which give tone to character, and weight to reflection, rarely rise to the lips, they are too dear, too sacred to be revealed but by the life, a revelation of far greater power, that any than the tongue effects. C. W. H.

Boston, April 21st, 1840.

TWILIGHT.

There is an evening twilight of the heart,
When its wild passion-waves are lulled to rest
And the eye sees life's fairy scenes depart,
As fades the day-beam in the rosy west.
'T is with a nameless feeling of regret
We gaze upon them as they melt away,
And fondly would we bid them linger yet.
But Hope is round us with her angel lay,
Hailing afar some happier moonlight hour:
Dear are her whispers still, though lost her early power.

In youth the cheek was crimsoned with her glow;
Her smile was loveliest then: her mattin song
Was heaven's own music, and the note of wo
Was all unheard her sunny bowers among.
Life's little world of bliss was newly born;
We knew not—cared not it was born to die:
Flushed with the cold breeze and the dews of morn,
With dancing heart we gazed on the pure sky,
And mocked the passing clouds that dimmed it blue,
Like our own sorrows then—as fleeting and as few.

And manhood felt her sway, too—on the eye,
Half realized, her early dreams burst bright,
Her promised bower of happiness seemed nigh,
Its days of joy, it vigils of delight;
And though at times might lower the thunder storm,
And the red lightnings threaten, still the air
Was balmy with her breath, and her loved form,
The rainbow of the heart, was hovering there.
'Tis in life's noontide she is nearest seen,
Her wreath the summer flower, her robe of summer green.

But though less dazzling in her twilight dress,
There's more of heaven's pure beam about her now;
That angel smile of tranquil loveliness,
Which the heart worships, glowing on her brow;
That smile shall brighten the dim evening star,
That points our destin'd tomb, nor e'er depart
Till the faint light of life is fled afar,
And hushed the last deep beating of the heart—
The meteor-bearer of our parting breath,
A moonbeam in the midnight cloud of death.

HALLECK.

CHRISTIAN REGISTER.

BOSTON, MAY 2, 1840.

For the Register and Observer.

COMMUNION.

The cause of the few attendants on the communion service, in comparison with the members who join in the other devotional exercises in our places of public worship, is often a subject of discussion from the Pulpit. Having recently heard a discourse on this subject, it occurred to me to look at the invitation given by our Lord to his disciples, which appears to be without the slightest restriction as to the measure of their Faith, but is in the most extended form, 'drink *ye all* of it.' Matthew xxvi. 27.

It appears probable that if all profession, and initiatory forms were laid aside, and the universal invitation of our Lord repeated to *all*, freely to participate in this commemoration, that it would be more generally complied with, and the good order observed in the other parts of public worship, is sufficient to afford ground for belief, that no disorder would ensue from this extension of the celebration.

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This subject of the communion, referred to by our correspondent above, is unquestionably one of much interest. The distinction between church and society, or between communicants and non-communicants cannot, we suppose, be destroyed. It must always virtually exist. It existed, we presume, among the primitive christians, in the assemblies, to which the apostles themselves preached. In those assemblies there were some not yet fully established in the faith, some who came to hear and learn, who listened to the apostles' instructions, but did not profess discipleship nor unite in breaking bread and drinking wine in memory of Jesus. It exists now even in those societies where all 'initiatory forms' are done away, and all are permitted to come when they are disposed, without a word said or a question asked. In those societies, there are some who regularly stay to the communion, and some who regularly, month after month, through their whole lives perhaps go away,—never observe it.

The distinction, therefore, must always virtually exist, so long as the Lord's Supper is regarded and observed as a Christian Ordinance. The question therefore, how can we promote its observance and lessen this distinction numerically, how shall we bring the greatest number under the influence of this ordinance, that they may experience its quickening, comforting and sanctifying power, is worthy of our most serious consideration. We do not believe it is to be done in the way suggested by our correspondent. The sure teachings of experience, and the stubborn testimony of facts, are against it. His idea has already been acted upon in some of our churches, but the good expected from it has not been realized. In the societies, of which there are several in different parts of the country, where all 'initiatory forms' have been dispensed with, it is not found, we believe, that any more come to the Communion; in some instances, we have been told, the additions to the communicants are not as numerous, as when these initiatory forms were observed. The fact is undeniable, that in those denominations and societies, where the creed is the most strict, exact, minute in its propositions, presses most closely upon the individual conscience, infringes most largely upon the right of private judgment, in respect both to doctrine and duty, *there*, the church is the largest, and the additions to it the most numerous and constant.

We do not adduce this as an argument in favor of such creeds and covenants, but only to show that nothing would be gained by doing away with all 'professions and initiatory forms.' We suspect the cases are rare, very rare indeed, in which any really religious, serious, devout person is kept from the Communion Table by the simple covenants, which are used in our Unitarian Churches. We do not believe that any one, who felt it to be a duty and was earnest to perform it, or regarded it as a privilege and was anxious to enjoy it, would be deterred from the observance of the Lord's Supper, merely because the church asked him to assent to a simple covenant, expressing in the most general terms his Christian faith and Christian intentions. We apprehend that with the great mass of those who neglect the Communion, the cause lies much deeper than this.

But it is said, the church has no right to make this requisition. In reply we ask, what right the church has to determine that the Lord's Supper shall be observed once a month, or once in three months, or once a year? What right has it to determine that it shall be administered after the morning service, or after the afternoon service, or in the evening,—or to require, as among the Catholics and Episcopalians, that each individual shall come up to the altar and receive the elements from the hands of the priest,—or as formerly among the Presbyterians, that the assembly be seated at long tables spread in the aisles, or as among the Congregationalists and others, that the elements be distributed by the Deacons? What right has it to make any rules or regulations about it? Simply because the public administration of religion, the public observance of its ordinances, requires some rules. Our Savior appointed no ritual in respect to the Communion, or any other act for the expression or cultivation of religious feelings. He says to his disciples, 'Do this, as oft as ye do it, in remembrance of me.' We may do it as oft as we like; we may do it when and where and how we like, provided the essential spirit of the act, a devout, reverent and grateful remembrance of Jesus Christ, be preserved. But where 'two or three,' where any number of persons are to observe it together, there must be some general understanding as to the time and manner of its observance; if others are to join them, if they expect or wish additions to their number, there must be some general rules determined upon as to the way, in which this shall be done, the time and manner in which they shall be received. Any assembly of Christians, observing the Lord's Supper together, have just as much right to determine that there shall be 'initiatory forms' for those who wish to unite with them in this service, as to determine that there shall be no such forms. So far as the New Testament is concerned, it seems to us, the whole subject of the ritual, the technicalities of the ordinance, is left to our discretion, to be established, changed, modified, from time to time. We are at liberty to adopt such as our wisdom shall judge will best serve to promote the efficacy and influence of the rite itself. This is the ground, on which we would defend and approve of the requisition of 'professions and initiatory forms,' common in most of our societies, not as an expression or exercise of power on the part of the church, but as an outward mode or custom in respect to the ordinance, tending to give interest and efficacy to it, to promote its observance and increase its influence. We can see no possible objection to so much form on first observing it, as the thing, the act itself, implies. The act is an expression of faith in Jesus Christ, as the Messiah, the messenger of God's truth and mercy; we see no impropriety, no undue requisition therefore, in asking a person to assent to an expression in words, of what he would and does express, by observing the ordinance. And we repeat it, we do not believe any really religious, serious, devout persons, any who really wish to observe it, are deterred by the simple covenants in use in our Unitarian churches. The causes of the neglect of the ordinance among us, if it be neglected, lie deeper than this. What these causes are in our judgment, we may present at some other time.

Mr Combe's Address at the Anniversary of the Birth of Spurzheim. Boston: Marsh, Capen, Lyon and Webb. Boston. pp 28.

This is an interesting and valuable production, containing suggestions the importance of which all must acknowledge, whatever may be their opinion of the phrenological theory, the truth of which, as a matter of course, is assumed throughout. Our remarks will, we believe, be fully borne our by the extracts which we shall present below. Mr Combe, in the early part of the Address enters into an inquiry into the reasons why phrenological societies have sunk into an inactive existence among us, and the principal of these he finds to be in the fact that they have shrunk from the practical application of their principles. They have confined themselves to the task of verifying the observations of Gall and Spurzheim in regard to the organs of the mind and their functions, and have too seldom embraced in their sphere of action, the application of this knowledge to the physical, moral and intellectual improvement of themselves and their fellow-men.

Notwithstanding, however, its intelligent advocates have, from an unwillingness to cope with the supposed hostility or indifference of the public, have forborne to attempt the practical application of the principles of phrenology in any department of usefulness where conflict would be awakened, phrenology has not ceased to exist, but in the view of Mr Combe has flourished though in the hands of empirics, whose operations are spoken of with a degree of complacency in the following extracts for which few readers were probably prepared.

'Truth cannot die. Accordingly, in this country, I find Phrenology flourishing in astonishing vigor as a practical art. Wherever I have gone, I have found men who call themselves practical Phrenologists, exciting a vulgar curiosity concerning the science: examining heads; predicating character; using it, in short, as a species of palmistry or astrology, and extracting, as I have been told, large sums of money from the people, by their skill. I have heard these humble practitioners denounced by educated and philosophical Phrenologists, as the great enemies of the science: as having degraded it, and rendered it disgusting to superior minds. I acknowledge the consequences, and lament them; but I am disposed to deal charitably with the offenders. *They* did what higher men left undone. They not only boldly proclaimed their own conviction of the truth of Phrenology, but they applied it, to the best of their ability. If the educated Phrenologists will do the same, they will be more successful; and they will wipe away this opprobrium from the science, in the only way in which it can be removed,—by substituting a better practice in its place.'

From the various departments embraced in the field for the practical application of phrenology, as education, insanity, criminal legislation, prison discipline, &c.&c., Mr Combe selects the first as the subject for elucidation in the present discourse.

He would have the general anatomy and functions of the brain and nervous system; of the heart, lungs and blood-vessels; and of the stomach and other digestive organs made the subject of teaching in schools. By this instruction he would give to the pupils clear ideas of the connexion between mind and body, and our dependence for health, vigor and enjoyment, on the condition of the organic system. He would next introduce them to a knowledge of the different '*mental* organs,' their functions and spheres of activity, with the uses and abuses of each. It is to instruction in the functions of the 'mental organs' that Mr Combe's remarks are chiefly confined. Without entering into the question of the truth of the system implied in this phraseology, we will proceed to give some extracts which will present favorably Mr Combe's views on this subject.

He believes that one advantage which would follow from this instruction would be that children would become intelligent cooperaters with their parents and teachers in their own education. Mr Combe avers that he has tested this by his own experience in directing the education of the children of a near relative who lost their parents in early life. The same experiment has been successfully tried by some of his intimate friends who were phrenologists, and who trained their children by instructing them in the details of phrenology from their infancy, and teaching them to think and act on the principles it embodies. He explains the operation of this kind of instruction in the following remarks.

'The organs exist and perform their functions in children as they do in adults. The feelings are first developed; they are strong, they are blind, and they sometimes conflict. Phrenology enables the child to understand the nature, objects, uses, and relative authority of each. It introduces light and order where darkness and chaos formerly reigned. I can well recollect the painful conflicts which I experienced in my own childhood, and the difficulty which I felt in determining which feeling was right. For example: Having a large Self-esteem, and tolerably good Combativeness and Destructiveness, I was easily offended, and I often burned to gratify my feeling of revenge; but Benevolence and Conscientiousness would whisper that this was wrong. I felt instinctively the opposition between these feelings, but I knew not their relative values. I sometimes thought that submission to aggression and forgiveness of injuries were cowardice, and indicated a want of manly spirit; and if the better principles actually prevailed, I rarely enjoyed the satisfaction of the conscious triumph of virtue. Again: Having Love of Approbation equally large with Self-esteem, I felt these two emotions constantly conflicting in my childhood. Love of Approbation prompted me to acts of vain glory and boasting, of which Self-esteem and the moral sentiments were soon heartily ashamed. I resolved to correct this fault, and put on a dogged indifference to the opinion of others, which was to me equally unnatural and unsatisfactory, and in itself unamiable. I could not adjust the balance between the two faculties. Nay, not only did this conflict annoy me in childhood, but it persecuted me far on in life, and I was constantly liable to run into an excess of complaisance, to give way to an undignified desire to cultivate favor by compliances, or to fall back on Self-esteem, and set opinion at defiance. Phrenology conferred on me the first internal peace of mind that I experienced; and although I am still conscious of defects in external manners, arising from these disadvantages of youthful training, I now know, at least, what is the character and value of the different emotions that visit me. I could give many other examples; but these will suffice to render my proposition intelligible, that a knowledge of the faculties may be rendered of the highest utility to children themselves.

'Let us suppose that the child whom we are training possesses the most favorable combination of faculties and organs, viz: full animal, and large, moral and intellectual organs, he will still be conscious of conflicting emotions. The propensities will give desires, perhaps those of sex, or that of property, or those of vanity and ambition, at moments when the sentiments are off their guard, and the intellect treacherous; and evil may be committed, which conscience may subsequently punish, but which might, as it appears to me, have been more successfully resisted, if the young offender had early been made acquainted with the nature of the enemies within him. Not only so, but a knowledge of the functions and spheres of action of the superior faculties, is higly conducive to the formation of a bold, intrepid, and lofty moral character.'

Mr Combe believes that early instruction in the existence, functions, and spheres of activity of the various faculties, and in the effect which his own peculiar combinations of them has on the judgment and feelings of each individual, must be of great assistance to the young in their endeavors to teach true and humane principles of judgment and action. His young relatives he says, have like other children, yielded occasionally to the impulses of the inferior feelings: but they saw, clearly, *that they were wrong*, and *wherein they were in fault*, 'and I found,' he continues, 'that Phrenology afforded a science and language of analysis between them and me, which enabled us speedily to come to a clear understanding respecting the merits or demerits of any particular line of conduct which they had pursued.'

A system of instruction which will cause the pupil to sit in judgment on his own conduct, which will erect a tribunal in his own mind before which his own actions come to be tried must be successful. To effect this is the most important step that can be taken in moral education.

There follow some remarks of great value on the protection against the corrupting influences of History which would be furnished by an early training of the young to a knowledge of the faculties which are the sources of human action and of the superiority and controlling power which belongs to the moral and religious sentiments; by leading them to trace the spheres of activity of the several faculties and to distinguish between their uses and abuses, and finally by training them to the habit of tracing misery to the departure from the proper use of our powers and enjoyment to their uses. To minds thus prepared, the pages of history may be presented, not only without danger, but with direct advantage.

We propose to make the remarks of Mr Combe upon this important topic, the subject of another notice.

For the Register and Observer.

It has been mentioned in some public prints, which I have seen, that the poor people of the Isle of Shoals had lately become much more attentive to religion than formerly. There is said to be a great reform among these poor Islanders. It is well known, that they have been in a low and degraded condition for two or three generations; though some efforts had been made for their moral and social improvement.

For three years past, the old society for propagating the gospel, has employed a missionary to these people, who has instructed the children as well as the adults. The society had, indeed, many years before, occasionally a missionary to these people; and though they prevented some evil and did some good, no doubt, the fruits of their labors were not great.

The person now and for two or three years past employed, as the missionary, was recommended to the Society by Rev. Mr Peabody of Portsmouth, who has also often visited the Island and encouraged and assisted the missionary. This has proved a happy choice. The missionary is a pious, prudent, practical man. He teaches the great and plain doctrines of the gospel, and enters not at all upon controversial or speculative subjects. And hence, as we conceive, his usefulness and success. Under his preaching and exhortations, and through the influence of his good life, he has produced a great reformation; and these semi-barbarous people have become Christianized and civilized. His wife is also truly a *help-meet* to him in this good work. A.

Peter Parley's Farewell. New York: S. Colman, 8 Astor House. 1840.

'Peter Parley's Farewell' will be met with a sad face by old as well as young. He has so long been a favorite in the school room and the nursery, history and geography have so changed in his hands, from a dry record of facts and the names of rivers and towns and states, to a living exhibition of characters and countries, children have so long listened to his stories and relied upon his efforts for their instruction and amusement, that all, both parents and children, had come to consider him a *steadfast* as well as old friend, and had no apprehension he was so soon to bid them farewell. In taking leave of the public, he thus speaks of the object of the present book on Natural and Revealed Religion.

'It is not written for infancy, but for youth, and is designed to make the arguments for the Christian Religion, accessible to those who have no means of education beyond the precincts of the fireside and the common school.'

The argument is carried on by conversations, which are suited to interest and instruct old as well as young. The chapters on Ants and Bees seem to us particalarly interesting. He thus takes farewell of his young friends.

'I am the more anxious to leave you this book, and to have you read it, for the reason that I have generally addressed you rather to entertain you, and to instruct you in matters of mere worldly knowledge, than in teaching you that higher and better wisdom, which, in ensuring happiness here, leads to happiness hereafter. I have told you of this earth—how it swings like a mighty ball in the air—how its surface is figured over with seas and continents and islands; and how different nations dwell upon it. *I* have told you the story of the great human family; and I have not failed occasionally to direct your thoughts to that good and great Being who rules over all things.

'But it appeared to me that I had failed to make religion sufficiently the subject of my addresses to you; and I was anxious to supply this omission. I was the more anxious, from the apprehensiou that such topics are thought to be dull, tedious and uninteresting, by most young people. I was solicitous to make an effort to remove an error which appears to me so great and so mischievous. There is no subject so full of interest, even for young persons,

as religion, if they will sit down and study it aright. It is like a never-failing spring, bubbling up every moment with bright, refreshing and beautiful ideas.'

Two Discourses, delivered September 29th, 1839, on occasion of the two hundredth anniversary of the gathering of the First Congregational church, Quincy: with an Appendix. By William P. Lunt.

These discourses will be read, as we know they were heard, with great satisfaction both for the interest of their local history and as a contribution to the ecclesiastical annals of the country. The Town of Quincy, though its name is modern, has an ancient origin. Its church is the fifteenth in the order of the churches of Massachusetts, and by the gifts and characters of some of its ministers, and by the honored names it enrols among its sons, including three of the most distinguished statesmen, of which this country can boast, yields no scanty or common materials for the historian. And when its two-hundredth anniversary came to be celebrated, there were many, even of those not natives of its soil, who anticipated the day with expectation.

These anticipations were well fulfilled by the author of these discourses. Mr Lunt has proved himself faithful to the occasion: and with a diligence of research, an accuracy and fullness of detail, essential to such labors, united with a discrimination and taste, scarcely less important, that can select and adorn the essential without needless enumeration of particulars, he has furnished an highly interesting narrative.

The Appendix, which is, as it always ought to be, an important appendage to century discourses, occupies nearly ninety closely printed pages, and will well reward attention by the many curious facts it presents, illustrative of the opinions, times, and persons, of whom the discourses treat.

Of the Ministers of Quincy (then Braintree) was Rev. John Hancock, and in immediate connexion with a name so familiar in the annals of New England Mr Lunt thus gracefully adverts to two of the most distinguished natives of Quincy.

Mr. Hancock was singularly favored in some of the circumstances of his life and ministry. He transmitted to his son a name, which has been rendered, by that son's conspicuous position and acknowledged virtues, illustrious in the eyes of the world, and which must ever be repeated in connexion with the history of Freedom in this Western Continent. And with the water of Christian baptism, he gave the name of John to another individual, who stood before kings and princes, the fearless and persevering advocate of his country's rights, who raised himself, with the consent of millions, to the people's throne, and who fell asleep in an honored old age, with the glad shouts ringing in his ears of a nation he had helped to redeem.

The successor of Mr Hancock and sixth minister of Quincy, was Rev. Lemuel Briant, 'a man of first rate abilities, a bold and clear thinker, whose mind had run considerably beyond the prevalent sentiments of his day.' The gifts and zeal of this clergyman not unmingled with peculiarities, his liberal views of Theology, and the controversy in which they engaged him with his brethren of a sterner faith, are the subjects of a copious and instructive note, to which we beg leave to refer our readers. As a favorable specimen of the discourses themselves, and for their skilful allusion to some notions of the present day, we extract the following paragraph from the second sermon, in which the author draws a comparison between Mr Wheelright, the first preacher at Mount Wollaston and Mr Briant, who more than a century afterwards ministered to the same church.

Little is hazarded in the assertion, that in point of intellect they stand in the first class of the New England clergy. They were very different, I am well aware, in the structure and tendency of their minds, and quite at variance in the creeds which they adopted and advocated, each with so much acuteness, force, and persuasiveness. But it is not for this reason that they deserve to be studied in connexion. They were placed in somewhat similar circumstances, during the respective periods in which they lived. They were both of them bold and candid, and of course imprudent, in the statement of their honest thoughts. They were both of them specimens of minds that resisted the current notions and prejudices of their times. They both of them incurred odium by the Christian manliness with which they opened and pursued the truths that broke upon their souls. Their minds ran, it is true, on very different lines of thought, and they advocated theories in morals and in theology very diverse. But each attacked what he considered the leading, most prominent error of his day; and if they were mistaken in respect to their own times, the errors which each exposed so thoroughly have prevailed at one period or another of the Christian church. Each of them undertook to defend and illustrate a single feature of the Gospel, and it was that particular feature which each supposed to be most in danger of being overlooked or undervalued, amidst the peculiar prejudices by which he was surrounded. I have an impression, my hearers, that a true and rational and comprehensive theology might be formed, and in no way so well as by uniting together, and harmonizing, and holding in this union and harmony, the two opposite systems of thought and opinion, which Mr Wheelwright, on the one hand, and Mr Briant, on the other hand, held and advocated, each so honestly, fearlessly, and vigorously; and it seems to me that never more, than in the present age, was such an union as this desirable. If Christianity is to be represented to men as a mere collection of prudential maxims, or a round of punctilious observances, and if the spiritual character of it, its principle of faith, is to be forgotten and laid aside, then surely, we may take up the language of the first preacher at the Mount, and say: the time of fasting is come; the true cause for a fast is present; Christ is removed; the bridegroom is taken away; and we must mourn. And if, on the other hand, the spiritual doctrine is to be so exalted, and refined into such an impalpable mysticism, as to hide every practical principle, that ought to sway men's lives and determine their characters, in the clouds; if the doctrine is to be rarefied, that we cannot breathe it, or if, when we do inhale it, it can support no vitality; if it is to be pressed so far as to cast derision upon ordinances, and to discredit those institutions which have been framed in order to build up and strengthen the moral and religious habits and principles of a community,—I say habits and principles, not instincts and impulses;—then surely, with Mr. Briant, we shall be ready to exclaim in his nervous language, that 'the perfect religion of Jesus, which contains the most refined system of morality the world was ever blessed with; which everywhere considers us as moral agents, and suspends our whole happiness upon our personal good behavior, and our patient continuance in the ways of well-doing, is turned into an idle speculation, a mysterious faith, and a groundless recumbency, everything but what in fact it is, a doctrine of sobriety, righteousness, and piety.'

INSTALLATION.

Rev. John Parkman, late of Greenfield, was installed Pastor of the First Unitarian church and Society in Dover, N. H., on Wednesday, 22d inst. The services were as follows. Introductory Prayer, and Reading of the Scriptures, by Rev. Moses G. Thomas, of Concord. Sermon, by Rev. E. S. Gannett, of Boston. Prayer of Installation, by Rev. A. P. Peabody, of Portsmouth. Charge, by Rev. John Pierpont, of Boston. Right Hand of Fellowship, by Rev. S. Osgood, of Nashua, N. H. Address to the Society, by Rev. Dr Parkman, of Boston. Concluding Prayer, by Rev. T. B. Fox, of Newburyport.

Religious services were held in the evening, at which the Rev. Mr Pierpont preached.

ORDINATION.

Ordained, as Evangelist, in the First Congregational Church in Providence, on Monday evening the 27th ult., Mr. Edward Stone, late of the Divinity School, Cambridge:—Introductory Prayer and Selections from the Scriptures by Mr. S. B. Cruft of Cambridge; Sermon by Rev. E. B. Hall of Providence, on John xx. 21. Ordaining Prayer by Rev. Mr Bigelow of Taunton; Charge by Rev. Mr Farley of Providence; Right Hand of Fellowship and Concluding Prayer by Rev. Mr Waterston of this city.

Mr Stone has received ordination for the purpose of departing on a missionary expedition to the West. His first field of labor is Iowa; and his first expected station is Burlington, one of the most promising and fast growing settlements in that newly organized Territory. He goes with our best wishes and prayers for his success and personal welfare. May the blessing of Almighty God rest upon his youthful labors, and cause them to redound to His glory, and to the praise of Zion. May the remembrance of the wise counsels, the fervent prayers, the full-souled, affectionate sympathies, of that hallowed evening be ever unto him a refreshing Oasis, when amid the waste wilderness of doubt and despondency—a bright star, to cheer him onward through clouds and darkness to a brighter home, and the reward of the Faithful, in Heaven!—*Communicated.*

We presume our correspondent, E. N. P. does not intend to imply that the popular interpretation, put upon the passages he quotes, is strictly correct, or that the doctrine of the 'moral inability' of man is taught in these, or any passages of Scripture. Nor would he imply, we presume, that the specimen of worship and preaching, which he gives, is descriptive of the usual character of the worship and preaching in our own churches, or those of any other denomination. If he does mean to imply this, we think his piece is singularly incorrect and unjust. All, that we regaad him as meaning, is that the views, which Scripture presents of our nature and condition, are such as should make us humble rather than proud, watchful and prayerful rather than self-confident and self-relying, and that the preaching which urges these views, and awakens this spirit, is more needed and will do more good than that, which enlarges constantly upon man's greatness, and concerns itself ever with speculations on his innate capacity to discover and decide upon truth. With this view of its meaning and purpose, we like the spirit of his article, and think the closing thoughts and suggestions worthy the consideration of them that preach and them that hear.

For the Register and Observer.

WHAT IS MAN?

The scripture says that God made him upright but that he hath sought out many inventions; that his heart is evil, deceitful above all things, and desperately wicked; that except men repent they shall *all* perish, for all have sinned and failed of obtaining the aprobation of God. Yea, more, they declare that man in his natural state cannot please God. Eccl. vii. 29, Jer. iii. 17, xvii. 9.; Luke xiii. 3.; Rom. iii. 23, viii. 7.

But how this language grates upon our ears; how unpleasant it is to hear that we are in so bad a state. Let us see whether we cannot find some one to tell us something more pleasing. Let us go into this church and listen to this preacher. He is giving out the hymn just before his sermon, 'Let us continue our worship by singing the 510th hymn,

'O what is man, great Maker of Mankind,
That thou to him so great respect dost bear.'

All here is the kind of worship that pleases us. We address the Deity and tell him that he has a great respect for us. This worship of ourselves is a much more pleasing work than the singing of his praise, or the confession of our sins. Now let us hear the sermon, 'The text may be found at 1 John ii. 20: Ye know all things. The object of this discourse will be to show that there is in every man an Ideal of Truth which lies behind Reason, Conscience and Common sense and is more truly man's own self; it has a conception of truth before truth is outwardly presented and infallibly decides what truth is when presented.' This preacher pleases us well. I have a conception that I am not so great a sinner as Scripture says. I shall follow the dictates of the nature which God gave me. I will live in pleasure and consult my own ease. If God bears me so great respect, I guess he will be careful not to punish me.

Sinner, who art thus giving heed to the words of a smooth preacher, beware! While you are thus listening to beautiful orations on the dignity of the human soul and unerring nature of its decisions in regard to Truth, beware lest you are incurring God's righteous displeasure for neglecting his truth and debasing your nature. Let me tell you that you most probably have now too good an opinion of yourself, and if you were more humble you would probably be much nearer the kingdom of God. Though you be a 'king and e'en an angel's peer,' yet you have acted vilely and your sins rise in the sight of God. Were he not merciful and long suffering his 'great respect' for you would not have prevented him from consigning you long since to death. For if God spared not the angels that have sinned, surely he will reserve unrighteous men to the day of judgment to be punished. Why then do you not humble yourselves in the dust and seek his forgiveness? Is it his threatenings or his mercy ye despise?

Why do we speculate on the powers and faculties of the human mind? We can only know these powers by observing their operations. Now it is evident that we do often err in regard to truth and do yield to temptation. It is equally evident that we improve by self culture both in ability to decide on truth and in strength to do right. Let us then practise on these two truths derived from observation, and may God give us a blessing. E. N. P.

NOTICE.

Subscribers for the Boston Phenix whose time has expired, and who do not intend to receive the Register as subscribers, are again earnestly requested at once to return copies sent to them.

Postmasters are respectfully desired to notice this request.

ERRATUM.—In our statement last week of the subject of Mr Bigelow's sermon at the recent Installation at Fall River, ('As ye go preach,' Matt. x. 7,) Mr Briggs' name was printed by mistake, (in a few of the first copies only) instead of Mr Bigelow's.

Subscribers who received those copies will please make the correction.

OBITUARY.

REV JOHN T. KIRKLAND, D. D.

On Sunday morning died in this city, the Rev. John T. Kirkland, D. D, for many years pastor of the New South Church, and subsequently President of Harvard University. He was for many years one of the brightest ornaments of the clerical profession, being distinguished as a preacher, and as a scholar, as a man of sound sense, of most amiable and conciliatory manners, of unbounded benevolence, and the object of the respect and affectionate regard of all who knew him. Few men among us have done so much as he, in aid of the cause of religion and of learning. For several years past he has suffered from the effects of a paralysis, which disabled him from the continuance of his public duties, though it left him until a few months past, in a state to enjoy the society of his friends.

[From the New Hampshire Patriot.]

HON. WM. A. KENT.

We have occasion this day to announce the death of a citizen of Concord, who, during the term of the last fifty years, has done more for the welfare and benefit of the town, than any other man now living within its limits. Hon. Wm. A. Kent departed this life on Tuesday evening, April 7, at six o'clock, after an illness which confined him to his house only three days. Up to the time of his death, at the age of seventy-five years, he retained all the activity of a man of middle age; and for the last five or six weeks, he had stood in the place of his second son, as Cashier of the Concord Bank, whose life, much of the time, had been despaired of, but who, at the time of his father's death, had so far recovered from a dangerous pleurisy, as to be able to leave his bed. The disorder of Col. Kent was fever on the lungs: a former attack had so weakened that vital part, as to speed his dissolution; for several hours previous to his last breath he was unable to speak, although he retained his senses to the last.

Col. Kent leaves a sister, older than himself, resident of this town; three sons, two of whom reside here, the third and youngest, late Governor of the state of Maine, at Bangor, and four daughters, all of whom are married, and only the one with whom he resided, remaining in this town. He had outlived two wives: his first wife, mother of all his children, the sister of Chief Justice Mellen of Maine, died about twenty years ago, his second wife, the widow of the late Beza Tucker, Esq., of Boston, died some five or six years since.

Col. Kent came to this town more than fifty years ago, and commenced the trade which he had learned in his native town of Charlestown, Mass., when a youth.

With little other fortune than that earned by his own hands, having liberally educated two sons, and well educate his whole family of sons and daughters, Col. Kent has been the liberal patron of almost every undertaking in the town, calculated to promote its growth and prosperity. In his friendship, he has been constant: in his personal influence, he has been powerful: in his social relations, he has been the delight of his family and friends. To those about him, in seasons of trouble and affliction, his presence seemed to be a 'sovereign balm for every wound.'

Serving several years as a member of the State Legislature, he was afterwards elected repeatedly to the Senate, and was for three or more years State Treasurer. Although brought up to a mechanical profession, his self-acquired literary qualifications were ample for any position of public life—he was an accurate accountant and an able financier—faithful, prompt, and efficient in every trust.

DOMESTIC.

Orthopedic Infirmary.—The readers of the Register have noticed, it is presumed, for several weeks past, in our columns, an advertisement of the Orthopedic Infirmary of Dr J. B. Brown of this city. We understand that Dr Brown has recently received a letter from the father of a little patient of his, from Barrington, R. I. This child, we are credibly informed, was brought to the Orthopedic Infirmary this last winter with both feet clubbed in the worst manner. The child remained at the Infirmary but four weeks after the operation. In four weeks after its return home, it will be seen by the letter, it began to walk,—a thing which it never had done before. We are permitted to make the following extracts, which we do with pleasure for the purpose of convincing those who may be incredulous, what may be done by scientific attention to this almost worst of all deformities.

Barrington, April 20, 1840.

Dr Brown:—Dear Sir,—I received your letter with pleasure. I was very glad to hear from you. I must tell you my little Charles began to walk in four weeks after we came home, and has improved very fast—full as fast as I expected. He has not forgot you. He is so pleased to think he can walk, he is on his feet from morning till night. He goes out and plays upon the ground as well as any other child. I think I shall not be sorry I carried him to Boston. I think it was money well spent. We should be very happy to see you, and I am very sure we shall never forget you.

Yours respectfully, BENJ. MARTIN.

Massachusetts Charitable Mechanic Association—We learn from the Transcript, that Quincy Hall, over the whole of Faneuil Market, has been taken on a lease of three years, by the Massachusetts Charitable Mechanic Association, and will be used by them for the purposes of their annual Fairs, and converted into a depository for new inventions, improvements, &c. &c., and for the Exhibition, at any time, of any thing interesting in relation to the Mechanic art.

Massachusetts State Lunatic Hospital.—From the last annual report, we learn that there have been in the hospital in the course of the last year, 397 patients—195 males and 202 females.—There remained at the close of the preceding year, 218, and there were admitted, in 1839, 179. At the close of the year 229 remained. The hospital has been full at all times, and 115 applications have been rejected. The number admitted was greater than during any preceding year, and the number of residents greater by 35. There were discharged in the course of the year including deaths, 168. Of those 80 recovered, 29 were improved, 7 not improved, 30 discharged as harmless and incurable, and 22 have died. The deaths the past year amounted to 5 1-2 per cent of the patients in the hospital during the year; and since the establishment of the hospital, the deaths have been 7 1-4 per cent of the whole number of admissions. The recoveries for the whole time have been 54 per cent of the males and 62 per cent. of the females. Intemperance is assigned as the cause of the largest number of cases of insanity the past year, as has been the case in former years.—*Medical and Surgical Journal.*

Francis' Life Boats.—A prosecution is now in progress before the U. S. District Court of this State, for an infringement of the patent of Francis, who claims to have been the inventor. The Defendant is an agent acting in behalf of the Humane Society, and contends that it is not the invention of Francis, but has been long known in Europe.

Light House on Cohasset Rocks.—We are glad to notice that a petition is before Congress, asking for appropriations for a light House on Minot's Rock, near the harbor of Boston.

Steamer Bangor.—This excellent boat, which is intended to ply, through the season, between the Penobscot and Boston, has, we learn, been recently fitted up with a new boiler, the chimney of which is enclosed in a casing of iron, so as entirely to guard the wood work. The wood work round the boiler is also cased with zinc. Fire engines are fixed on board with ample apparatus—forcing pumps in various parts of the boat, and a full supply of buckets, boats, life-preservers, &c., put on board. The readiness with which the Company have expended several thousand dollars in making these improvements, for the purpose of guarding against danger from fire at sea, is deserving the very highest commendation of the public, and ought to ensure for them a liberal support.

Dr. Jewett.—We learn that the Massachusetts Temperance Union have engaged Dr. Charles Jewett of Providence, to lecture in various towns in this State. Dr. Jewett is well known as an able and judicious advocate of the cause of Temperance, and we doubt not that his labors will prove of great benefit to the community. He will commence his lectures in Worcester County immediately.

ORDINATION.—Mr William J. Buddington was ordained as Pastor of the First Church in this town, (formerly Dr Morse's,) on Wednesday evening last week. The following was the order of the exercises on the occasion, viz: Introductory Prayer by Rev Dr Jenks, Sermon by Rev. George W. Blagden, Ordaining Prayer by Rev Mr Blanchard of Lowell, Charge by Rev. H. Winslow, Right Hand of Fellowship by Rev. James Means, Concluding Prayer by Rev. Mr Barrett of Woburn. The services were of a highly interesting character, and notwithstanding the inclemency of the weather, the church was filled with an attentive audience.—*Bunker Hill Aurora.*

Class Book of Anatomy.—The fourth improved stereotype edition of 'The Class Book of Anatomy, explanatory of the first Principles of Human Organization, as the basis of physical education, designed for schools and families—with illustrations, vocabulary, &c., by Dr. Jerome V. C. Smith—has just been published by Robert S. Davis of this city. The value of this book is well known and appreciated by our citizens—it abounds with information which will be found useful to all classes and ages of men—information which should be taught in our schools. Pope long since said,

'The proper study of mankind, is man.'

And we hope the time is not far distant, when Anatomy and Physiology will be regarded as an important branch of the education of youth.—*Journal*

Savage Attempt at Murder and Suicide.—The Mercantile Journal contains a narrative of one of the most unaccountable cases of suicide and attempt at murder we have for a long time read. It is in the shape of a letter from North Brookfield, in this State, where the events related took place. The suicide was a man aged about 28, by the name of Whipple Bartlett, and it seems was possessed of a very miserly and avaricious spirit. A debt of 25 dollars was due to him from an individual in the same town, named Snow, which he could not collect, and also one of three or four dollars from a person named Rice; and this appears to have had such an effect upon his mind as to lead him to plan the singular revenge which he attempted. In the first place, he hauled a load of dry wood, which he deposited in a pasture, and then he collected all the property of every description which he possessed—packed his clothes in a trunk, and carried the trunk to a house near to where he had deposited the pile of dry wood, and told the people he should call for it on Thursday. On that day he hired a horse and waggon and proceeded to North Brookfield: and, meeting his brother on the way, he sold to him his axe and a fishing spear, and insisted upon having pay for them on the spot, saying he wanted every cent that was due him. He stopped at the tavern, ordered oats for his horse and supper for himself, and for some time talked to a sister of his who was living in the tavern, in his usual manner, and got a watch from her which he lent her. He then took his horse and waggon and proceeded to Rice's (one of the men indebted to him) and requested him to pay the demand he had against him. Rice replied that he was unable to do it then. Upon this Bartlett drew a pistol and attempted to shoot him; but Rice discovering it, overpowered him and turned him out of the house. Foiled in this attempt, he next proceeded to Snow's, he drew a second pistol and discharged it at him. The ball struck on Snow's breast-bone, but it did not prove fatal, as it struck a metal button on his vest. Bartlett waited till he see him fall, and then ran to his wagon, and drove to the house where he had left his trunk, which he obtained, and next proceeded to the place where he had left the load of wood. Upon this he placed all the property he possessed, and, having set fire to it, placed himself in such a position as to fall upon it, and then blew his brains out with another pistol which he had provided! He did not, however, fall on the pile as intended, but fell on one side of it, and in that situation he was found the next day with one hand burnt off, and one side of his face burnt to a coal.

It appears that his intention was to destroy those who owed him, and then himself and all his property. There is no evidence that Bartlett was not perfectly sane, further than can be inferred from the commission of such an act. His habits were rather intemperate—although it is supposed that he was not laboring under the immediate effects of liquor at the time. The whole transaction appears to have been deliberately planned and executed.

FOREIGN.

Liverpool papers of April 1st, have been received at New York. The news of most importance to us, is of the pacific state of feeling in England, on the subject of the Northeastern Boundary.

Lord John Russell, in some recent remarks in the House of Commons, on the subject of the boundary, said 'He did not think there was any danger of an interruption of that union and peace which now subsisted between the two countries—(hear, hear.) The Governments on both sides were too well impressed with the advantages of peace between two great and enlightened countries—(hear, hear.) They were too well convinced that there were no interests in dispute, on the ground of the boundary question, that might not be satisfactorily arranged if both were determined (as he believed they were) to abide by the principles of justice. He knew the discussions might be for a time interrupted by the acts of individuals in a wild, uninhabited country, but he was sure all disputes on that question would end in an amicable settlement.

The Irish Registration bill has passed the Commons, by a vote of 250 to 234. This is considered, by the opposition, a defeat of ministers; but none of them spoke on the subject, during the debate, and exhibited very little interest in the question.

Whaling Ships.—A very striking decrease has taken place within a few years in the Whaling business in great Britain. In the four years from 1818 to 1821, not less than a 140 ships sailed from the United Kingdom in each year, with about 6000 men on board.

This year we are told that the total number of whale ships from England and Scotland will be only about 30. Last year, the total number was 41.

The operation of the Penny Postage Law in England has been to increase the number of letters received in the London District, in five weeks ending 14th January 405,076, or about 44 per cent and to diminish the revenue £16,287, or about 35 per cent. In next five weeks, ending 14th February, the increase of letters was nearly one half, and the diminution of revenue £15,768, or about 32 per cent. The results, at the outset of the new system, were considered favorable.

The Greek Patriarch, at Constantinople, has been deposed by the Turkish Government, on the demand of the British ambassador, who charged him with taking part against the British government in the Ionian Islands.

France.—A late decision in the French Chamber, on the question of 'secret service money' was in favor of ministers by a majority of 86. This was considered good evidence of the stability of the Thiers administration; at least that it would have time for Thiers to develope his policy.

The report of a declaration of war having been made against France by the Emperor of Morocco, was officially discredited at Paris.

The booksellers of Paris have united in a petition to the ministry for a law recognizing the copyright of foreign as well as native authors.

Greece.—The following view of the State of affairs in Greece may be new to our readers generally.

Poor King Otho has been laboring through all the years of his feeble reign to propitiate two powers which he found to be paramount in Greece, those of Russia and of the Church. The Russian envoy has been ever completely master in Athens, appointing Ministers, dictating laws, forbidding the constitution. The British envoy struggled against this but in vain, for the French envoy, Lagrence, flung himself always on the Russian side. To the Church also, King Otho made the greatest sacrifices. The best school in Greece, established by a kind of Greek Pestalozzi, was destroyed but the other day, and its philanthropic founder flung into a dungeon, merely because the Church was jealous of him and of his school. In the midst of all his subservience to Russia and to the Greek Church, what must have been King Otho's surprise to find the other day that Russia and the Church had leagued together to dethrone him, and to create a religious insurrection, which was to embrace the Turkish provinces as well as Greece, and which was to re-compose both in a new state under the immediate patronage of Russia.

The Greek Home Minister, Glarakis, being a creature of Russia, of course concealed all from Otho's eyes until the very underlings of the police discovered it and brought to him the papers and proofs of the conspiracy. This plot, called the Hetairein, formed for the re-establishment of the Eastern Empire, was no doubt one of the plans of Russia for embroiling the East, at the time when England and France were opposed to her, and were, dragging the Sultan into their sentiments. Not being wanted immediately, it was allowed to slumber of late, and chance has brought it to light. The Capodisteur family were the soul and centre of it. It is understood in the East that King Otho can have no heirs, and this has set in activity and ferment all the ambitious heads and parties in the Levant.

NOTICE.—There will be a Sacred Concert given at the Warren Street Chapel Tomorrow Evening at 7 1-2 o'clock. Admittance 25 cents. Tickets may be had at the door.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the American Unitarian Association, would give notice to the Auxiliary Associations, that all sums due to the Parent Association, must be paid to the Treasurer, Henry Rice, Esq., 68 Milk Street, on or before the 20th of May, as his Annual Report will be made out as that time.

Boston, April 15th, 1840.

PARTICULAR NOTICE.

All sums due from subscribers to the Independent Messenger, for the year 1839, must be paid to John Thornton or David Reed.

Boston, April 25th, 1840. tf

To the members of the Convention of Congregational Ministers.

The Committee of the Congregational Charitable Society to relieve the families of deceased clergymen, appointed to nominate its beneficiaries, request information from ministers and others on this subject. The age, the amount of property and of income, the number of children dependent on their mother, the sex and age, the ability of the widow to help herself, and the help she receives from others, are subjects on which the Committee require precise information. This information must be communicated to Professor Palfrey of Boston, on, or before Saturday, 16th May next, or to

JOHN PIERCE of Brookline,
Chairman of the Committee.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, and Hillaboro', Ill., are requested to leave funds with the General Secretary of the American Unitarian Association, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of those societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

MARRIAGES.

In this city, by Rev. Mr Lothrop, John Thorne, Esq. of Brooklyn, N. Y. to Miss Eliza C. Symmes, of Boston.

By Rev. Mr Barrettt, Mr John Reed to Miss Mary C. Briggs, daughter of Billings Briggs, Esq.

In Salem by Rev. Mr Upham, Mr Harrison Newby to Miss Mary Jane Scott.

In Lunenburg, by Rev. Mr Smith, Mr Robert Eves to Miss Mary, daughter of Mr John Farmer, all of L.

In Salem, N. J. Rev. Edward G. Prescott, Pastor of St. John's Church, to Miss Margaret Johnson Smith.

DEATHS.

On Tuesday, Apr. 22, at Jamaica Plain, (Roxbury,) Miss Eliza Norcross, daughter of the late Mr Otis Norcross, 17.

On the 5th of March, on board his brig the William Tell, Captain Riley, the famous African traveller. He was in the 68 year of his age. He possessed many noble traits, and was a goodly specimen of a 'brave old Yankee mariner.'

At Beverly, Mrs Polly Dane, widow of the late Hon. Nathan Dane, aged 90.

In Portsmouth N. H. Andrew Preston, son of Rev. A. P. Peabody, aged 2 years and 8 months.

In Baltimore, 22d inst. Rev. Jesse Cheshey, of the methodist Episcopal Church.

At New Haven, on the 20th inst. Rev. John O. Colton, pastor of the Chapel street church, aged 30.

In Montreal, 17th inst. at an advanced age, (at the residence of Dr Cushing) Mrs Hannah, relict of Rev. John Foster, D. D. of Brighton, Mass.

In Dover, N. H. Hon. John Wheeler 70.

In Newport N. H. Dr Samuel Endicott, 84, a surgeon in the revolutionary army.

In Montpelier, Vt. Rev. Chester Wright, pastor of the First Congregational Church in Hardwick, 63.

At Lincolnville, Me, Mr David Bussey, 98, and his wife 102.

In Bangor, 29th ult. Peter Edes Esq. 83. He was the oldest printer of the United States.

In London 19th March, Catharine, aged 30 years, wife of B. F. Foster, and daughter of the late John Kuhn, of this city.

CHARTISM—by Thomas Carlyle. 'It never smokes but there is fire.'

This day republished from the London edition, for the Author's account—by C. C. LITTLE & J. BROWN.

may 2

NEW EDITION OF BIGELOW'S PLANTS OF BOSTON.—A Collection of Plants of Boston and its vicinity, with their generic and specific characters, principal synonymes, descriptions, places of growth &c, and occasional remarks. By Jacob Bigelow, M.D., Professor of Materia Medica in Harvard University, member of the Linnean Societies of London and Paris. 3d edition—enlarged. This day published by C. C. LITTLE & J. BROWN, 112 Washington street. m 2

LAW BOOKS. Just received by JAMES MUNROE & CO. an invoice of valuable Law Books: among them are Wendell's Reports, vols 19 and 20; Comyn on Contracts; Phillips on Evidence, 4 vols; Theobald on Principal and Surety; Hopkins' Chancery Reports; Archbold's Civil Pleading; Lube's Equity Pleading; Laws of the United States, vol 9; Paige's Chancery Reports, vol 7; Matthews' Presumptive Evidence; Ballantine on Limitations; Harrison's Digest, 3 vols; Chitty's Practice, 2 vol; Chitty's Pleadings; Abbot on Shipping; Livermore on Agency, 2 vols; Johnson's Digest, 2 vols; Kent's Commentaries 4 vols; Cooper's Justinian; Average and Marine Insurance; Wentworh on Executors; Cox's Digest; Digest of New York Reports, 2 vols; Coke on Littleton &c. 134 Washington street. may27

CHRISTIAN EXAMINER, for May—this day published,

Contents.

Channing's Translation of Jouffroy's Introduction to Ethics
The Samaritan Pentatench
Historical Christianity
Taylor on National Establishments of Religion
Charles Elwood
Domestic Worship
Spenser's Poetical Works
Scenes in Judea
Longfellow's Voices of the Night
Crania Americana
Notices and Intelligence

Published by J. MUNROE & CO., 134 Washington street. may 2

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, Edited by Rev. E. S. Gannett,—for May.

Contents.

Predictions of the end of the world.
Female Authorship, by the author of 'Three Experiments of Living'
The Christian Miracles
Exposition of Mark vii. 11—13
The Evil of Sin. A Sermon by Rev O. Dewey
The Double Anniversary
Saturday Evening at David Ellington's
Notices of Books
Intelligence &c &c &c

Published monthly in numbers of sixty large octavo pages each, by WILLIAM CROSBY & Co., may 2 118 Washington street.

NEW TRACT, No. 153.—'Watch and Pray,' by R. C. Waterston, being Tract 153 of the American Unitarian Association. Just published by J. MUNROE & Co., Agents A. U. A., 134 Washington street. m2

INDIA RUBBER WARE HOUSE.—JAMES DYER, No 82 Washington Street, Boston, (near the Post Office) manufactures and offers at wholesale and retail, improved India Rubber Goods, Sewed and Cemented, viz:—

Life Preservers—Life Boats and Swimming Belts, Submarine Dresses, Baptismal Pantaloons, Sportsmens' Long Boots, Surtouts and Pea Coats, Frock and Monkey Jackets, Long Leggings, Capes with Sleeves, Mittens, Navy Capes, Gun Cases, Game Bags, Ladies and Misses Aprons, Air Beds, Air Pillows, Air Cushions, Hydrostatic Beds, Water Bottles, Bathing Tubs, Boots and Shoes, Spanish Ponchas, Machine Banding, Gas Bags, Riding and Money Belts, Water Proof Hose Covers, Prepared India Rubber Cloth for Rheumatism, Brick-makers' Aprons, Travelling Bags, Pantaloon Straps, Carriage Cloth, Patent Leather and Cloth, Oiled Silk, Ginghams and Cottons, India Rubber Russia Riding Belt, much used for rheumatic complaints, pains in the side, chest, and breast.

☞ To the Public. These Goods have been used for the above purposes,—to a considerable extent—and the manufacturer feels a pride in saying, that, no instance of dissatisfaction has come to his knowledge, but on the contrary, Gentlemen have amply tested the quality of the goods, and find they give entire satisfaction.

India Rubber Gum or Scrap Rubber, bought and sold by the quantity. march 15

SABBATH SCHOOL LIBRARIES.—Joseph Dow 22 Court street has on hand a good assortment of Juvenile Books, and will furnish S. Schools, and S. S. Libraries, with every variety of suitable Books, many of which will be supplied at greatly reduced prices. m. 2

MILMAN'S HISTORY OF CHRISTIANITY.—The History of Christianity, from the Birth of Christ to the abolition of Paganism in the Roman Empire by the Rev H. H. Milman—3vols 8vo. Just received and for sale by C. C. LITTLE & J. BROWN, 112 Washington street.

PRIZE ESSAY.—The Committee of 'The Society for the Promotion of Permanent and Universal Peace,' offer a Prize of *One Hundred Guineas* for the best Essay; and another of twenty guineas for the second best Essay on the following subjects:—

1st—To show that War under all circumstances, is inconsistent with the precepts of the Gospel, and the spirit of the Christian dispensation.

2d—To point out the Duties of Magistrates and Peace Officers in cases of Tumults, Insurrections, and Invasions, with the most effectual method of preventing such calamities.

3d—To show the best means of settling all Disputes between Nations without recourse to arms.

The Essays to be sent to the care of MR ALEXANDER BROCKWAY, Office of the Peace Society, No. 91 Bishopsgate Within, London, on or before the 1st September, 1840, with a sealed letter accompanying each, which will not be opened until the decision of Adjudicators be made known. Their award will be given on the 1st January, 1841.

The Committee are happy to announce that the following gentlemen have kindly consented to become Adjudicators:—

Rev. J. Pye Smith, D. D. LL. D., F. G. S., Homerton College.

Rev. Thomas Pyne M. A. St. John's College, Cambridge.

Rev. John Harris, D. D., President of Cheshunt College.

The Committee wish the Essay to be as concise as may be, consistent with justice to the subject; and to be written in a clear and legible hand. The copywright of the Essays to be the property of the authors.

On behalf of the Committee
JAMES HARGREAVES,
NUN MORGAN HARRY
London, Dec. 30th, 1839.

By letters recently received from London, the subscriber is empowered to offer the above mentioned Prize to American writers. The time of receiving the Essay competing for the prize, will probably be extended six months longer. They may be sent, free of expense, to the care of WHIPPLE & DAMRELL, No. 9 Cornhill, Boston, or directed to Alexander Brockway, as above.

Editors friendly to the cause of Peace are requested to publish the above.

Boston, April 9, 1840.

PRIVATE SCHOOL IN CHELSEA.

THE subscriber begs leave to announce to his friends and the public that he has commenced the spring quarter of his private school for boarding and day scholars, in which instruction is given to youth of both sexes in the ancient and modern languages and in the various branches of an English education. His house and school-room are pleasantly situated in the centre village in Chelsea about two miles from Winnisimmet ferry. This place is believed to unite, in a greater degree than almost any other, the advantages of a rural situation and of near proximity to the city.

A few lads can be accommodated with board in the subscribers family. He pledges himself to give strict attention to the moral as well as intellectual improvement of those who may be comitted to his care.

apr 25 HORATIO ALGER.

NORMAL SCHOOL AT LEXINGTON.

THIS Institution is designed to prepare Female Teacher. Connected with it, is a model school for practice. The academic year is divided into 3 terms of 15 weeks each. There will be a vacation in April, August and January. The first term of the second year will commence on the *first* of May next. Candidates for admission must present themselves at the school at the commencement of the Term. They must bring a certificate of good moral and intellectual character, must be at least 16 years of age,—pass a satisfactory examination in the Common Branches, and declare it to be their *intention* to teach. The shortest time for which pupils are admitted is one year Qualified pupils may have leave of absence to teach in the summer term, if it is desired. A full course is 3 years.

Board $2 per week. Tuition gratis.

apr 25 C. PIERCE, *Principal*

PROF. BECKWITH'S FAMILY SCHOOL, WEST NEWTON, MASS.

THE Rev. G. C. BECKWITH will open, on the 2nd Wednesday in May, his FAMILY SCHOOL, designed to receive boys over six years of age, and not merely instruct them in all the branches preparatory to business or college, but superintend with parental care the formation of their entire character, intellectual, moral and social. The number is not to exceed twenty; and to them all he will, as far as possible, act the part of a parent. The location, eight miles from Boston on the Worcester Railroad, and accessible almost every hour of the day during the warm season, is in point of health, pleasantness, and freedom from bad influences, one of the most eligible in New England.

TERMS.—For tuition, board, washing, fuel and lights, $160 a year, in quarterly payments. Only two terms, commencing permanently on the first Monday in May and November.

☞ Further particulars, together with very ample testimonials from the best sources, may be had on application to the Principal, and Circulars at No. 9 Cornhill.

REFERENCES.—

POETRY.

PICTURE OF INFANCY.

[Translated from the French.]

'In the dusky court,
Near the altar laid,
Sleeps the child in shadow
Of his mother's bed:
Softly he reposes,
And his lids of roses,
Closed to earth, encloses
On the heaven o'erhead.

Many a dream is with him,
Fresh from fairy land,
Spanged o'er with diamonds
Seems the ocean sand;
Suns are gleaming there,
Troops of ladies fair
Souls of infants bear
In their charming band.

O! enchanting vision!
Lo, a rill up-springs,
And, from out its bosom,
Comes a voice that sings.
Lovelier there appear
Sire and sisters dear,
While his mother near
Plumes her new-born wings.

But a brighter vision
Yet his eyes behold;
Roses all, and lilies,
Every path enfold;
Lakes in shadow sleeping,
Silver fishes leaping,
And the waters creeping,
Through the reeds of gold.

Slumber on, sweet infant,
Slumber peacefully;
Thy young soul yet knows not
What thy lot may be.
Like dead leaves that sweep
Down the stormy deep,
Thou art borne in sleep,
What is all to thee?

Thou canst slumber by the way;
Thou hast learnt to borrow
Nought from study, nought from care;
The cold hand of sorrow,
On thy brow unwrinkled yet,
Where young truth and candor sit,
Ne'er with rugged nail hath writ
That sad word, "To-morrow!"

Innocent! thou sleepest,—
See the heavenly band,
Who foreknow the trials
That for man are planned;
Seeing him unarmed,
Unfearing, un-alarmed,
With their tears have warmed
His unconscious hand.

Angels, hovering o'er him,
Kiss him where he lies.
Hark! he sees them weeping,
"Gabriel!" he cries;
'Hush!' the angel says,
On his lip he lays
One finger, one displays
His native skies.'

Foreign Quarterly Review.

[From the Knickerbocker.]

DEATH OF THE YOUNG.

Sleep, little one! the summer winds are breathing
A gentle hymn, to lull thy quiet rest;
Around thy tomb, in mournful beauty wreathing,
The ivy creeps, in fresh'ning verdure dressed.

Sleep on, my love! the summer flowers are springing
In holy peace above thy mouldering head,
To guard thy dust, and from their bosoms flinging
A mingled sweetness o'er thy silent bed.

We miss thee, love! thy joyous face once blushing
With rosy light, death-shades have overcast;
And ah! how oft these heart-felt tears are gushing,
To think our eyes on thee have looked their last.

We miss those hours, when through our hearts was stealing
The merry music of thy fairy feet;
We miss those hours, when every pulse of feeling
Thrilled quick and warm thy trusting eyes to greet.

We miss our babe, when evening gathers round us;
Thy place is vacant on thy mother's breast!
We wake no more, to feel the spell that bound us,
When once to ours, thy infant lips were pressed!

Where art thou now? the soul which once was pouring,
Through this cold dust, a warm and thrilling glow,
Lives *somewhere* yet; it vanished, heaven-ward soaring,
Far from all pain, or blight, or earthly wo!

Where dost thou dwell? It *must* be thou art wearing
A radiant light on thy enfranchised soul;
In some bright world thy part with angels bearing,
Where hymns of holy joy forever roll.

To that deep life, God's love hath surely borne thee,
Dear cherished babe!—nor seek we to reclaim;
How much we love, how much we miss and mourn thee,
He knows alone—and blessed be his name!

J. D. B.

MISCELLANEOUS.

SOCIALISM IN ENGLAND.

A London correspondent of the New York Journal of Commerce, thus speaks of the tendency, present condition, and prospects of what is there termed *Socialism*.

From all that I can learn of the present condition of Socialism in England, the party does not amount to more than five or six thousand members, and even these are but doubtful adherents to what are called the principles of Owenism. That they may have full meetings in the large towns, is very probable. So long as they abuse the legislators and the priests, and deny the authority of the Scriptures, sneer at the hopes of immortality, and question the truth of an Omniscient Providence, they are sure to collect many wandering reckless minds, who have lost all faith, all hope, all stability, and who delight in the discord of a world without a God, and the corresponding *beau ideal* of a society without a master. But such disciples are not to be depended upon, nor are they connected by social philosophy. They are merely the wanderers of infidelity, the spiritual offspring of French Philosophy and the Age of Reason, brought for the first time into collective being, by the opening of social lecture rooms, which may be called the chapels of Infidelity and Atheism. In London the party is decidedly on the decline. It is in the North of England alone where it is flourishing. Owing to this circumstance, the journal of the party, 'The New Moral World,' was several years ago removed for publication to Manchester, afterwards to Birmingham, and after that to Leeds. It merely pays its own expenses, and the society has not yet the power, though they have long expressed the desire, to publish a stamped edition.

Owen's first appearance on the stage of publicity was in the year 1815, and for a few years he was one of the lions of England. His house was visited by the first men in Europe. Royalty, and nobility, and gentry of every grade, called upon 'Robert Owen Esq. of New Lanark.' Foreign princes had his name in the list of curiosities, and perhaps the vanity of the hero was thereby too much inflated. He presumed too much on the footing that he had acquired. He took a decided step, therefore, and threw off the mask in 1817. In that memorable year he declared himself an Infidel, and from that year we may date the fall of Robert Owen! He has been gradually descending ever since. So long as his Infidelity was private, it was overlooked, excused, or affectedly justified; but when it was *professed*, it was universally condemned, except by those who have the *moral courage* as it is called, to profess an excommunicated doctrine. He continued to preach in London for some years, and that brought him in a good revenue, as he charged for the admission. Several social experiments have been made in his name or under his auspices, but they have all proved failures; and now, in London, his old followers are almost dispersed. The principal meeting room of the Parent Society, Great Queen Street, is composed of two rooms, with folding doors, being merely the apartments of a common dwelling house. It is so small that Owen refuses to lecture in it holding as it does about 200 people only. And this is the Parent Institution! Four or five years ago they had a place that held 2000, which was often filled. These two facts tell very plainly the condition of Owenism in London. But it is an invariable law that the metropolis, is so far from indicating a state of progress, that it merely exhibits the natural mode of dissolution, by a retreat from the centre to the circumference.

We do not know who this correspondent of the Journal of Commerce is. We hope his representations may be depended upon as correct. We fear however that Socialism is in a more flourishing condition than he describes. From some numbers of the London 'Times,' sent us by a friend, we find that the subject has attracted the attention of Parliament. In the House of Lords in January last, the Bishop of Exeter, presented petitions upon the subject, and moved an address to the Queen, asking the interference of the legal authorities to suppress their meetings and publications. A long debate ensued, in which the Bishop of Exeter, the Arch Bishop of Canterbury, the Duke of Wellington, Lord Brougham, Viscount Melbourne and other took part—What disposition was made of the subject we do not know, but from this debate, (which took a wide range, and in which the Government was severely censured for negligence in not resorting to legal prosecutions, and Lord Melbourne in particular for having presented Mr Owen at court,) it is evident, that *Socialism* or Owenism is still exerting to a considerable, if not an alarming extent a pernicious influence, not only in the cities but in the rural districts. Its organ 'The New Moral World' to which allusion is made by the correspondent of the Journal of Commerce is quoted from from by the Bishop of Exeter, in order to show the extension, diffusion and progress of the system. Indeed this seemed to be an admitted and acknowledged fact throughout the whole debate. There need be little apprehension however either in England or in any other country, about the ultimate prevalence of a system, under which there is to be no private property, no marriages, no religion, the foundation stone of which is the doctrine of 'the irresponsibility of man' thus laid down in their published 'laws and constitutions.' 'That the feelings and convictions of man are formed for him by the action of external objects on his organization and that therefore a man has not been created to be a responsible being;' that there ought to be 'no praise or blame, reward or punishment for any conduct whatever.' That such notions as these, or any system built upon them, can ever pervade any society to an alarming extent, we cannot believe. Individuals may be bewildered and misled by them, but they soon bring their own remedy in the results they produce. The following instance is given by the Bishop of Exeter in this debate. It must do more one would think than any thunders of the law to repress socialism.

More than one instance had been brought to light where this had been the case. But there had just been brought to his notice that day a rather striking instance of this, which had occurred at Wolverhampton. Mr Parke, a most respectable inhabitant of that town, had an apprentice, who had been in the habit of attending Socialist meetings, and hearing their lectures. He purchased all their publications, and his master's shop not being of that kind to furnish them, he was obliged to go elsewhere to obtain them:—'The peculiar circumstances of his death I think you well know. He dined and drank tea with Mr Parke, as usual, on the Sunday, and left after tea to attend St. George's Church, which he did. Not coming home at the usual hour, Mr Parke sat up for him till 12 o'clock, when, as he had not returned, he concluded his relations had detained him. He was, however, found dead in a sort of lumber-room the next morning. Two bottles of poison were lying by his side: the one which occasioned his death contained prussic acid, the other nux vomica. And now we come to the gist of the matter;—Near him were lying four letters, one addressed to his father, another to Mr Parke, a third to the jury, and a fourth containing his creed, in all of which, I believe, he expressed disbelief in the Bible, considering it 'the most dangerous book that was ever written,' and if ever such a person as Jesus Christ lived, he was 'the weakest man ever heard of.' He stated in one of his letters that he had been nurtured in superstition (meaning that he had been brought up a member of the church of England,) and that when he read Owen's works he 'shuddered at their common sense.' He denied all belief in a future state of retribution, and, as he considered apprenticeship a state of slavery, he thought it the wiser plan to suffer pain for a moment than to endure six years' servitude. He earnestly entreated the jury not to return a verdict of 'Insanity,' as he assured them he was in full possession of his faculties, he therefore hoped they would return a verdict of '*Felo de se*.' He was about 16 years of age, of excellent, indeed, superior talents, great vivacity and cheerfulness of manner. His uncle, after the verdict had been returned, declared aloud, before a crowded room, in a most vehement manner, that, were he in the presence of the Queen, he would proclaim Owen as the murderer of his nephew.'

INDIAN NOTIONS OF HELL AND THE DEVIL.

In some things, it is true, the American Indians are as far as possible from orthodox. Their idea of a hell seems altogether vague and negative. It consists of a *temporary* rejection from the land of good spirits, in a separation from lost relatives and friends, in being doomed to wander up and down desolately, having no fixed abode, weary, restless, and melancholy. To how many is the Indian hell already realized on earth? Physical pain, or any pain which calls for the exercise of courage, and which it is manliness to meet and endure, does not apparently enter into their notions of *punishment*. They believe in evil spirits, but the idea of *the* EVIL *Spirit*, a permitted agency of evil and mischief, who divides with the Great Spirit the empire of the universe—who contradicts or renders nugatory His will, and takes especially in hand the province of tormenting sinners—of the devil, in short, they certainly had not an idea, till it was introduced by Europeans. Those Indians whose politeness will not allow them to contradict this article of the white man's faith, still insist that the place of eternal torment was never intended for the red skins, the especial favorites of the Great Spirit, but for white men only.—*Mrs Jameson.*

KLOPSTOCK.

The old Saxon town of Quedlinburg, near the foot of the Hartz mountains, is not without its attractions for the traveller. Its white towers, glistening acorss the plain, call up at once the thought of its peculiar history, as the site of that renowned abbey, the heads of which were often princesses by birth, and always held a seat, by right of lordship, amongst the states of the empire. But he who knows little of all this, will still find a familiar name upon a monument, which stands in the public park, amongst the trees. It was erected by the citizens of Quedlinburg, in remembrance that Klopstock was their townsman.

As the stranger acquires a riper acquaintance with the people and the language of the land, he learns a profounder reverence for no other name amongst all which have adorned its literature. Germany had scarcely a literature before the appearance of the Messiah; and Klopstock has still the praise, that, of all the poets of the world, he gave the strongest impulse to his national muse; he ventured, not unsuccessfully, on the loftiest themes; he sang, with most of fervency and rapture; he approached in imagination nearest to the gates of the New Jerusalem.

If the same traveller, when he is about to embark from the hospitable German shore, should pass, without the ramparts of Hamburg, along the shores of the Elbe, and through the beautiful linden-walk of Altona, he will pause to notice the burial-place, where Klopstock sleeps with both his consorts; his own sublime verse declaring upon the stones, their common hope of a resurrection unto life. 'Seed sown by God, to ripen for the harvest.'—*Religious Souvenir.*

THE JEW'S LOVE OF JUDEA.

The most interesting circumstance which presents itself to my mind, in recalling what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love of the Jews for their own Judea, the Canaan of their fathers. Who could see without emotion, thousands of poor Israelites, who from the remotest parts of pilgrimage—through privations incalculable, and sufferings without end—often shoeless and almost clotheless—friendless, penniless, that they might see the city of David, and lay their bones in the bosom of Jerusalem. What multitudes are there among them who have sold their last possession—having gathered together their little, their insufficient all—and have started, marching towards the rising sun, from the Vistula, the Dnieper, and the Danube, on a journey as long as perilous. How many have perished, exhausted on the way! How many who have landed at Joppa, or crossed the Taurus at Antioch, have been unable, from over-exhaustion to reach their longed-for goal. How many have sunk in sight of the Mount of Olives! and how many have closed their eyes in peace and blessedness when the privilege has been vouchsafed to them of treading within the walls of Salem.—*Dr Bowring.*

The following remarks are sound and just. The reason why an avowed change of opinion is in disrepute, is to be found in the fact, that the change often seems, particularly in political conversions, to have been made from selfish and sinister motives—for the sake of wealth, office, honor, and not from honest convictions.

CHANGE OF OPINION.

An avowed change of opinion in religious or political matters almost always subjects a man to censure and ridicule. His sincerity and honesty of motive are called in question, and he is charged with a want of consistency. We see not why this should be so. There is no more reason, that one should never change his opinion, than that all should be of one way of belief. To say that one cannot consistently alter his views, is to maintain that all are right however diversely they may see and judge of things,—that the first stand a man takes in opinion must always be kept and defended, whatever the chance that placed him there; and in defiance of all the light which may gradually break upon him to urge him to a contrary belief. In our view, an open avowal of a change of opinion, and one which involves a no small jump, too, is one of the strongest evidences of conscientiousness, sincerity and consistency. We feel a profound respect for that man who openly and boldly proclaims a new conviction, however it may dash in pieces the idol he has formerly worshipped. There is many a one that has persisted in conscious error, because he was too sheepish, from a want of moral courage, or too muleish, from stubborn temper, to acknowledge that he was once in an error.

(From the New York Observer.)

GOD'S PRESENCE.

The thought that God is ever about us, makes this world a serious world, and should lead us ever to walk through it with serious steps. It should indeed increase our cheerfulness, and sweeten our enjoyments, to think that our Father is beside us. But it should also fill us with a holy jealousy of ourselves, and with anxious watchfulness against every thing, whether in spirit or conduct, which may be displeasing to Him. An ancient philosopher advised the magistrate, as a restraint to the wicked, to write at the corner of every street, '*God sees thee, O sinner!*' But to us who believe in the divine omnipresence, that inscription, 'God sees thee,' is not only in every street, but upon every object, above, around, within and beneath us.

If we would but open our hearts to the reception of this solemn and all-important truth, every thing would proclaim it to us. Every thing would echo to us the presence of that God,

'Who gives its lustre to the insect's wing.
And wheels his throne upon the rolling worlds.'

We might see it in our own existence and enjoyments—in the revolving year and changing seasons. We might read it in stars—the alphabet of heaven, in which he has stereotyped his own glory, and in the planets which are rolled by his hand through trackless space. We might hear it in the thunder's voice, and see it gleaming in the lightning's flash. Every insect would sing to our ears of the hand that sustains it. Every breeze would murmur of his presence. Every leaf would whisper, 'God is here!' And if the imaginary presence of some great and good man could restrain impropriety and prompt to nobleness of conduct on the part of a pagan, then surely the known presence of the heart-searching God, the greatest and best of all beings, should make us watchful of all our actions, should check the very first risings of folly and sin, should give purity to our motives and humility to our hearts, and holiness to our lives. T. E.

(FROM RALPH VESING—1658.)

SELECT EXTRACTS.

If we cannot raise our estates to our mind, we should lower our minds to our estates.

Passion makes those fools who otherwise are not so; and shows those to be fools who are so.

Many men think themselves wise, yea wiser than others, who indeed are inferior to them; for the most self-wise are the greatest fools.

That man hath no good-will that wills no good.

That man is less troubled who hath nothing to lose, than he who hath lost what he had, though they both have nothing.

Some men, when they have prayed against sin, go and sin against prayer.

Many complain of their suffering without a cause, wherein they should rather rejoice, for it is better to suffer without a cause than that there should be a cause for our suffering.

Men's lusts are their gods on earth, but they will be their torments in hell.

Some men set their hearts on that, on which God would that they set only their feet, namely, the earth.

A saint hath the law of God in his heart, and hath his heart in the law of God.

The house in which no altar to God is raised, wants both a foundation and a covering.

The gospel of peace is a great blessing, but the peace of the gospel is a greater blessing.

ON THE SIN OF DUELLING; AND THE FORCE OF CONSCIENCE.

An eminent and highly respectable minister of the Gospel, now living, was some years since travelling between Edinburgh and London, on board a Leith Smack. A young officer of prepossessing appearance was a fellow traveller. He had been to Scotland upon leave of absence, to visit his friends; he was now returning to England in order to join his regiment, which was in Sicily. There was something in his countenance, especially of a morning, which, in spite of his youth and assumed hilarity, seemed to bespeak inward dejection and sorrow. He looked haggard, shunned company, and gave a hurried and abrupt reply to all questions which his fellow passengers occasionally put to him. On the Sunday morning the Christian minister mentioned above, proposed to the captain and passengers to have worship in the cabin, and offered to preach to them if they would favor him with their attention. The officer in question, made no objection, but shortly after the proposal had been made and accepted by the passengers, he secretly retired into his berth, and drew the sliding pannel which hid him from the company. There he remained unnoticed during the whole of the service. For three nights successively after this sermon, the officer alarmed the rest of the passengers by vociferating in his sleep, 'Kill the captain! kill the captain—his blood is upon me!' On being spoken to respecting the alarm he had occasioned, he stated, with great agitation and distress of mind, though with evident reluctance, that he had once fought a duel with a brother officer; that he had killed his antagonist, and had ever since been a most miserable and unhappy man. So intense was his alarm, that he actually tied one of his legs with a cord to the cabin table, and in that situation passed the remaining nights of the voyage, under the apprehension that he might, in the terror of his dreams, rush from his bed and leap overboard. It was observed that he never grew cheerful except when under the influence of liquor. At all other times his painful reflections seemed to imbitter all social intercourse, and to deprive him of all pleasure in the objects around him. He did not hesitate to declare frankly to those who drew him into conversation, that he fully expected, sooner or later, if on land to jump out of window, or, if at sea, to leap overboard. It was evident that his uneasiness and terror arose from the rash act into which he had been betrayed in a moment of irritation. Could he have foreseen the injury he was about to inflict upon another, and the misery to which he would expose himself, he would have shrunk with horror from the awful crime of fighting a duel.

His case suggests a highly valuable lesson to young men of high honor and of great spirit. Let them learn to reverence above all things,—above their own supposed honor—the sacred precepts of religion and morality. Many of this description expose themselves to temptations and dangers, from which they can hardly escape, by cherishing a passion, often a thoughtless or reckless passion, for naval or military life. They can hardly expect to pass through the scenes incident to such a course, without at some time or other being goaded into duelling. The law of honor, they will hear it said, and said by authority which they can scarcely resist, imperatively demands it. Here, then, is a peculiar predicament into which they may be thrown, and from which they will rarely escape with a clear and peaceful conscience. They will be pressed by the alternative either of losing their soul or of losing their honor. Wine and mirth will engender a quarrel, murder or disgrace must end it. Whether they kill or die, they have committed murder. If they kill, they have murdered another; if they die, they have murdered themselves. Suppose one survive, there is the torment of conscience, and infinite evil inflicted upon another for a trivial offence. If both escape, yet both mean to kill, and the guilt of the intention remains. Who then is the man of courage? He that draws the sword, or points the pistol against the breast of a trivial offender, and in the face of his Maker's commands—he who has become the slave of his own passion, his own pride, or his own honor? Assuredly not! but he who professes magnanimity enough to pardon an offence, benificence enough to do good to an enemy, manliness enough to despise the world, and piety enough to obey the command of his Maker. Colonel Gardiner, when challenged to fight a duel, said, 'I am not afraid to fight, but I am afraid to sin.'

COPARTNERSHIP NOTICE.—The subscribers have this day formed a Copartnership, under the firm of WILLIAM CROSBY & CO., and will continue the business of Booksellers, Publishers and Stationers, at the old stand, No. 118 Washington street.
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Boston, February 1st 1840.

WM. CROSBY & CO., Publishers, Booksellers and Stationers, No. 118 Washington street, keep constantly for sale, a large assortment of School, Theological Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationary of all kinds, Drawing Materials, and all the articles usually found at such an establishment.
Connected with the above is the Boston Circulating Library, containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published. ap 12

NEW BOOKS.—Mrs Hemans' Poems, a new and beautiful Edition with a Memoir by her sister, and an essay on her genius by Mrs Sigourney.
Sidereal Heavens, and other subjects connected with Astronomy, by Thomas Dick.
Natural History of Birds, being No. 98 of the Family Library.—Redgauntlet.—No. 33 and 34 of Parker's cheap edition of Waverley.—The Monthly Chronicle, Illustrated with maps and engravings. For sale by S. G. SIMPKINS at the Tremont Stationary Rooms, 21 Tremont Row. ap 18

CHEAP LETTER PAPER.—Ruled and unruled, for $2,50 a Ream. Billet paper for $1 the Ream. Received by JOSEPH DOWE, 22 Court street. april 11

DOMESTIC WORSHIP.—By Wm H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia. For sale by JOSEPH DOWE, 22 Court street. m 14

DEWEY ON UNITARIANISM.—Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey pastor of the church of the Messiah in New York. This book is designed to answer the question '*What is Unitarianism.*'
Published By JOSEPH DOWE. 22 Court st. m. 21.

GERMAN DICTIONARY.—A new English-German and German-English Dictionary, containing all the words in general use, designating the various parts of speech in both languages, &c.—compiled from the Dictionaries of Lolyd, Nohden, Flugel and Sporchil. For sale by CHARLES C. LITTLE & JAMES BROWN, 112, Washington street.

MILMAN'S HISTORY OF CHRISTIANITY.—The History of Christianity, from the Birth of Christ to the abolition of Paganism in the Roman Empire by the Rev H. H. Milman—3vols 8vo. Just received and for sale by C. C. LITTLE & J. BROWN, 112 Washington street.

ORIGINE de tous les Cultes ou Religion Universelle par Dupuis. Edition nouvelle revue sur les manuscrits de Pautur: par M P.R.Auguis: 10 vols et Atlas. One copy for sale by C. C. LITTLE & J. BROWN, Importers of Foreign Books, 112 Washington street.

ENGLISH BOOKS recently imported by the Union and Ontario from London.
Coleridge's Poetical Works 3 vols.
" Aids to Reflection
" Friend 3 vols
Shelley's Poetical Works, 4 vols
Sydney Smith's Works, 4 vols
Ritter's Philosophy, 3 vols
Beaumont and Fletcher, pt 1
Herbert's Poems and Remains
Milner's Poems, 2 vols
Percy's Reliques of Ancient Poetry, 3 vols
Montague's Selections from Taylor &c.
Sir Thomas Browne's Works 4 vols
Bacon's Advancement of Learning
Goethe's Correspondence with a child, 3 vols
Aldine editions of Gray, Goldsmith, Thomson, Kirk White, Cowper, Milton, Burns, Shakespeare &c.
Gibbon's Rome, 12 vols
English School of Painting and Sculpture, 4 vols
Belsham on the Epistles, 4 vols
Bishop Marsh's Lectures on the Bible, 8 vo
Taylor's Survey of German Poetry, 3 vols
Guizot's English Rome and vicinity, 2 vols
Gell's Rome and vicinity, 3 vols
Grant's Sketches of London, plates
Hobbe's English Works
Gardiner's Music of Nature
Kant's Critic of Pure Reason, 8 vo.
Spenser's Faerie Queene, 8 vo.
Ruins of Ancient Cities, 2 vols
Oxford Prize Essays, 4 vols.
Romance of Biography, 2 vols., by Mrs Jameson.
For sale by J. MUNROE & CO. 134 Washington Street. apr 25.

A NEW SERIES OF SUNDAY SCHOOL BOOKS.—The Subscriber is preparing for publication a new series of Books for Sunday School Libraries. The volumes will contain about two hundred pages each, illustrated with plates. The subjects will be such as to render the Books useful in the school room and at the domestic fireside. They will be of a truly religious character, and being so, will doubtless be very acceptable to those who know the wants of Sunday Schools, and the great deficiency of this class of books.
The first volume will be put to press immediately, and will contain contributions from the pens of Superintendants of Sunday Schools and others, in the city and vicinity.
In press.
A new manual for Sunday Schools.
BENJ. H. GREENE, 124 Washington st. apr. 25

MR LUNT'S DISCOURSES AT QUINCY.—Two Discourses delivered Sept. 29th 1839 on occasion of the two hundredth anniversary of the gathering of the First Congregational Church, Quincy, with an appendix by Wm. P. Lunt, 8 vo. pp 147. This day published by J. MUNROE & CO. 134 Washington st.

LETTER ON MIRACLES.—A Letter to Mr Andrews Norton on Miracles as the foundation of Religious Faith. pp 52. Just received by J. MUNROE & CO. 134 Washington street. apr 25

WANTED.—A man well acquainted with the Confectionary business to take an establishment in the country, principally for making candies. Good testimonials will be required. Inquire at 135 Washington street. apr 25

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DENTIST.—GEORGE H. GAY, Surgeon Dentist, No. 252 Washington Street. m 28

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THE summer term of this institution will commence on Tuesday June 2. A lady of the highest accomplishments will take charge of the female department. Instruction will be given in the Latin, Greek, French, Italian and German languages, the higher branches of Mathematics, Natural, Intellectual, and Moral Philosophy, Chemistry, &c. besides the common branches of an English education. Also lessons will be given on the *Piano*. Northfield is a delightful summer residence in the beautiful valley of the Connecticut. The Boston stage through Lancaster, Templeton &c. comes directly to Northfield on Monday, Wednesday, and Friday of each week. Those who wish for board in the family of the Principal are desired to make early application.
Refer to Wm. Whiting Esq. No. 35 Court st. Boston.
P. ALLEN, *Principal.*
Northfield April 1840.

UNITARIAN TRACTS.—No 131. The Thirteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 29, 1838.
No. 132. Duty of Promoting Christianity by the circulation of Books. By Henry Ware jr.
No. 133. The Future Life, by William E. Channing.
No. 134. Repentance the Ground of Forgiveness, by Rev. Joseph Hutton, L. L. D, of London.
No. 135. The worship of the Father, a service of Gratitude and Joy. By W. E. Channing.
No. 136. Reason and Revelation. By Rev. A. A. Livermore.
No. 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.
No. 138. The Unitarian Reform. By Rev. J. F. Clarke.
No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.
No. 140. On the Atonement. By Edward B. Hall.
No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.
No. 142. Remarks on the Sacred Scriptures, and Belief and Unbelief. By Orville Dewey.
No. 143. The Fourteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 29, 1839.
No. 144. Mystery, Reason and Faith by E. Peabody.
No. 145. Who was Jesus Christ, by George F. Simmons.
No. 146. Jesus Christ the Chief Corner Stone, by George R. Noyes.
No. 147. How to Spend a day by H. Ware Jr.
No. 148. Life and Character of Aaron Bancroft, D. D. by Alonzo Hill.
The Tracts of the American Unitarian Association bound in twelve vols. can be had of the Publishers, JAMES MUNROE &. CO. 134 Washington street, at the low price 75 cents per vol.

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.
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The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A. B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
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The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
Miss Young, teacher of Music, and two assistant teachers, reside in the family of the Principal.
A new house has just been completed, made expressly for the accommodation of about 20 pupils.
A few vacancies will be made in the family at the end of the present year.
D. MACK, *Principal.*
Cambridge, Aug, 10th, 1838. n24

SUNDAY SCHOOL LIBRARIES.—The Subscriber would inform his friends, that he is making exertions to collect a large variety of Books for Sunday School Libraries, most of which will be entirely new, and of the very best character.
Those at a distance are invited to send their orders, and all books found to be unsuitable to their wants will be received back. BENJ. H. GREENE 124 Washington street. m. 28.

DRAWING MATERIALS.—Bristol Boards, Drawing Papers, Sewell's and Rhoades and Sons' superior drawing pencils, Crayon Paper, Osborne's Water Colors, Also Gold Paper. For sale by S. G. SIMPKINS at the Tremont Stationary Rooms, 21 Tremont Row.

INK STANDS AND PORTFOLIOS.—A fresh supply of Bronzed Inkstands and Portfollios of various patterns. Just received at the Tremont Stationary Room 21 Tremont Row, by S. G. Simpkins. april 11.

ENGLISH BOOKS.—This day received by the Ontario, from London—
Whewell's History of the Inductive Sciences
Annual Register for 1838—vol 80
Letters of Horace Walpole, including numerous letters now first published from the original manuscripts—in 6 vols 8vo—vol 1 received—plates
Sir Thomas More's Life and Times—2d ed. vol 1, 1840
Bloomfield's Greek Testament, 3d ed. enlarged
Christison on Poisons, 3d ed. 8vo
Quain's Anatomy, 8vo illustrated edition
Ritter's Ancient Philosophy, 3 vols 8vo
Aldine editions of Gray, Spencer, Kirke White, Goldsmith, Collins and Thomson
Sartor Resartus, 12mo, author's edition
Works of Beaumont and Fletcher, by Southey—Part 1—Portraits
Clarendon's History of the Rebellion, royal 8vo
Tooke's Diversions of Purley, 8vo
Ruins of ancient Cities, 2 vols 12mo
Sydney Smith's works, 4 vols 8vo
Rhetoric, Poetry and Ethics of Aristotle, by T. Taylor
Creech's Lucretius, 2 vols 8vo
Taylor's Proclus, 2 vols 4to
Ruins of Volney, 8vo calf
De Philosophicæ Platonicæ Novæ Origine—paper
Unitarianism Defended—8vo
The Medical Jurisprudence of Insanity—12mo
White on Heresy—8vo
Woman's Mission—12mo
Letters to Rev. T. Best—12mo
Heresy of Human Priesthood—
Sharpe's Early History of Egypt—4to
do. History of the Ptolemais—4to
do. Vocabulary of Hieroglyphics—4to
Christian Teacher, No. 7, 1840.
For sale by JAMES MUNROE & CO., 134 Washington street. ap 11.

NEW BOOK BY MISS LESLIE.—the House Book a manual of Domestic Economy, being a companion to her book on Cookery: by MissLeslie, author of a complete System of Cookery, Seventy Five Receipts, &c. This book contains directions for laundry work, removing stains, light and fires, cleaning furniture, kitchen affairs, waiting on company, carving, house cleaning making up linen, dress making, &c. Published this day and received at TICKNOR'S. April 18

54 HANOVER STREET.—MADISON BEAL, would inform his friends and the public that he has on hand a good assortment of Ladies', Gentlemans, Misses and Childrens Boots and Shoes at wholesale and retail as low as can be found in the city. Country people will do well to call before buying.
Please not to mistake the number, 54 Hanover Street 6 doors North of Portland street. m. 21.

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